





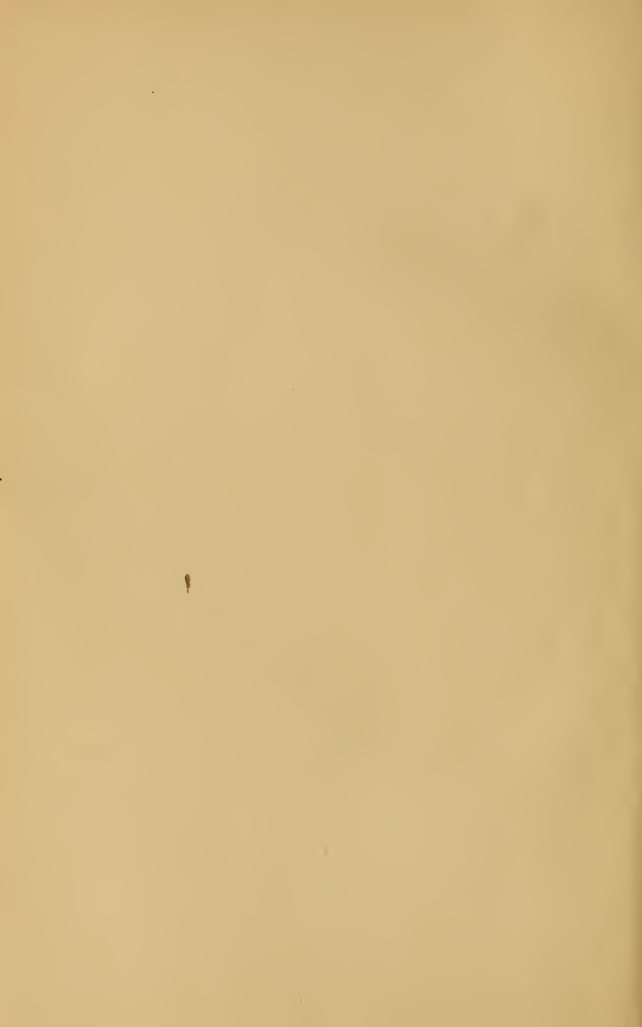
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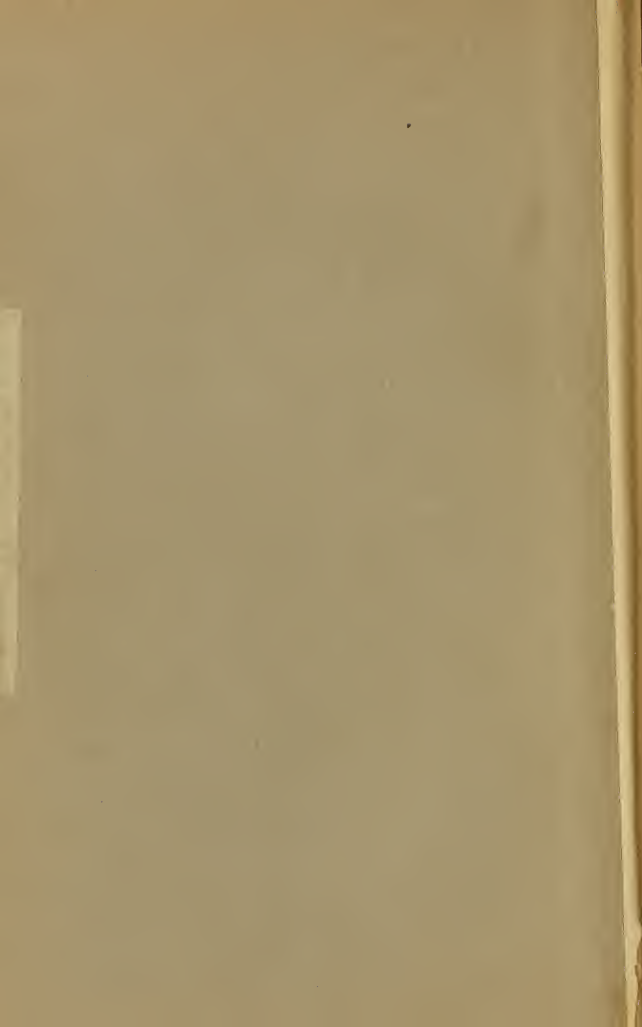




Man's
Harmonious Development
Five Lectures

By
Frank B. Winter, B. A.





Man's Harmonious Development

220
1960

Five Lectures

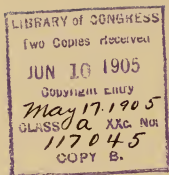
By

FRANK H. WINTER, B. A.



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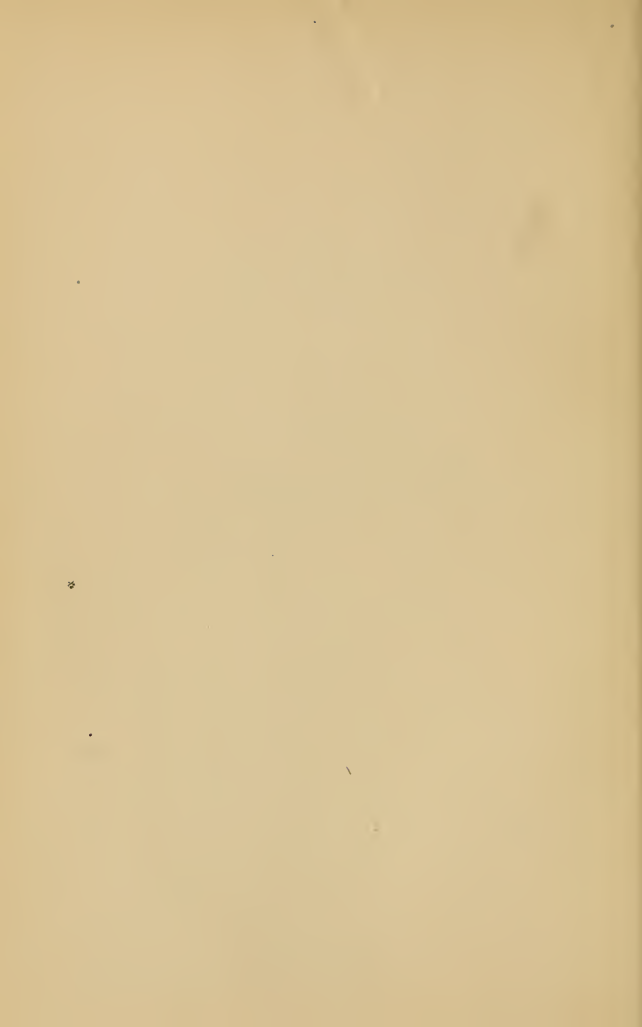
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UNIVERSITY OF MICHIGAN

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To my Parents,
WHOM I RESPECT AND LOVE,
I dedicate these lectures.





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INTRODUCTION.

THE happiness and the development of man for time and eternity is one of the profoundest problems the mind can entertain.

If the study of those things which have to do with the earth and sky are interesting and necessary to the highest delight and usefulness of men, how much more interesting and necessary must be the study of man himself.

The poet Pope said :

“The proper study of mankind is man.”

Over the gate leading into the ancient city of Delphos was this inscription, “Know thyself.”

The masses, however, do not appreciate the value nor the beauty of the study of man, his destiny, and the means to that end. New interest is being awakened we are glad to note. Men are finding out that they will be happy and develop in proportion to the thought, time, and efforts put forth in the study of their being and relationships.

One reason why the study of man in the broadest manner has not been studied more by the masses, is that the usual presentation of this question has been too scientific, lengthy, and abstruse.

If the masses are induced to study the nature of their being, and to follow some principle which has for its object the ideal life, it must be set before them in a brief and comprehensive way.

All men have a feeling within themselves that they must realize the ideal within. But how to do that is the question. The process of analysis is still going on, while the process of synthesis has not kept pace. Man knows himself by parts, but he does not know himself fully as a symmetrical, balanced being.

Man desires to be happy, strong, and well. It is God implanted. Christ Himself said, "I am come that ye might have life, and that ye might have it more abundantly." Creation and redemption were for the happiness of man.

God created us the climax of all His creation, and put every needful thing within our grasp, and has given us every means necessary for our joy and development.

God knows us, and He knew just how to provide for us. It is our business to learn the secret of *adaptation*.

But how evident it is to every thinking mind that there is not that degree of happiness and growth of complete manhood and womanhood there should be?

See how much we suffer physical pain, disease, and premature death! Note the shameful discord, dishonesty, and perplexities in the social life of men, all the way from the home to world relations! Regard with shame the amazing amount of ignorance and superstition among us! Note in the individual life and in the public life how audaciously and recklessly the moral nature is set aside! And lastly, bemoan the sad lack of true spirituality among the masses!

Is there room for discouragement? No! A thousand times no! The joy of progress and victory is seen on every side. The bright sunbeams of a new day have already risen.

But notwithstanding all the facts of progress, we must acknowledge that we have not made, neither are we at the present making, that degree of advancement compatible with the means at hand and the ability given. There has not been that rich, harmonious, symmetrical development in the composite nature of man there should have been. Man is one-sided; he lacks harmony and proportion.

The reason for this just criticism is very evident. The whole of man's being has been neglected; or some capacities have been attended to at the expense of this or that one. The child and the man has not been taught plainly and persistently that he is a COMPOSITE being. In other words, that he is a being of several capacities. He has not been taught that these several capacities composing his composite being must be developed in HARMONY with each other, and that this harmony must find its ideal in a divine Model given by God Himself.

Man has a vague idea of his complex nature; but just how these different capacities should be harmonized together, and all find their true pattern in the God-given model, is not fully understood.

No system or philosophy has been presented within a limited space covering the ground we have just spoken of. Such a philosophy is greatly needed.

Man is a composite being. He has five different

capacities. By *capacity* we simply mean the means whereby man is expressed, and the character of these. The soul is one, and is not divided into several arbitrary compartments we know, but it must adapt itself to the duties and relations of life as man is created to meet them. These, as we have said, are capacities.

We have these capacities treated in so many sciences; namely, physiology, sociology, psychology, moral philosophy, and theology. These in turn prove the classification we have made. The difficulties which confront the masses, relative to a proper understanding of man's nature and harmonious development, are many and great. The different sciences are lengthy, technical, numerous, and abstruse. In the second place, none of these sciences tell us just what man is as a complex being, how his different capacities may be harmonized, and where that harmony must find its origin.

We shall set forth each capacity in a separate lecture, and by the time the last lecture is reached we shall have crossed and recrossed each capacity many times with the object of the full outcome in view, to the end that you may be able to appreciate the conclusion.

We shall deliver this course of lectures, entitled Man's Harmonious Development, under the following heads: I. Physical Capacity; II. Social Capacity; III. Intellectual Capacity; IV. Moral Capacity; and V. The Spiritual Capacity.

LECTURE I.

THE PHYSICAL CAPACITY.

GOD'S Word tells us that "The body is the temple of the Holy Spirit. A temple! What a beautiful picture looms up before us in that one word, Temple!

See its foundation, its beautiful and symmetrical columns, its high and majestic walls, its graceful domes, and the blazing spires as they reflect the light of the sun! The body is a temple! A temple of an immortal soul, the image of the Great Architect Himself! What an honor!

Indeed, the body is more than a temple. It is the servant of the soul. With reference to its majesty, the poet Young has said:

"How august, how complicate, how wonderful
Is man!"

To see a well formed man or woman, erect, strong, full of life and noble aspirations, is one of the grandest sights mortal eyes can look upon. The Greeks delighted in the cultivation of the beautiful. Their whole life and philosophy centered in the evolution of the beautiful. And no race of people on the face of the earth has ever attained to that beauty, symmetry, and strength of body as did the ancient Greeks.

As Americans we can not say that we possess any national pride or distinction in the beautiful and symmetrical development of the body. There is, however, new interest manifested along this line. This means much for coming generations. Many families take health journals; systematic instruction is given in many of our schools and colleges looking toward a perfect physical manhood and womanhood; free lectures on the subjects of health, sanitary provisions, and the effects of alcohol and nicotine are given from time to time in many of our larger towns and cities; while nearly every paper, magazine, and daily devote ample space to the discussion of those subjects which have to do with the health, strength, and beauty of the body.

We are coming to understand that the health and the strength of our bodies are very largely in our own hands. Inheritance has taken the place of cruel fate. Hope has taken the place of despair.

We have come to know that health may be held or regained according to well established principles. We are also learning that the great question is not so much a matter of cure, as a matter of prevention.

But if disease, sickness, or deformity does stare us in the face, we have learned that a cure is not so much a matter of money, as it is knowledge and will power. It is marvelous what fresh air, sunshine, proper bathing, good food, pure water, exercise, will power, and cheer will do, if properly applied.

The time is not far distant when many of the

physical complaints the masses make will arouse the same feelings of pity and mistrust as drunkenness, nicotine poison, or other known violations do.

To injure the body by any act of omission or commission wittingly is a sin. That the individual and the public mind are awakening to this fact is cheering indeed. No one but a simpleton would even think of saying to-day, "If I injure my health or waste my strength it is nobody's business."

And we are coming to understand that character, life, and destiny is, to a wonderful degree, influenced greatly by the health and the strength of the body. "*Mens sana in corpore sano*" is an ancient adage, but it contains much truth.

The health and strength of the body should not only concern greatly the individual, but it should concern deeply the State.

The State should not grant marriage licenses to any applicant who is a drunkard, kleptomaniac, idiot, insane, blind, deaf, dumb, or having any disease that could be transmitted to his offspring.

The individual belongs to society, and if he is not capable of taking care of himself society must care for him. And society has a right to protect itself.

Then again such care would be an act of mercy to those who might in after life be compelled to endure a period of terrible suffering.

As a matter of mercy to unborn generations, to the expenses of the county and the State, and to the safety of the public, every man and woman who pro-

pose to be united in marriage should be compelled to undergo an examination before a competent physician. If such examination reveals any serious disease that would be detrimental either to husband or wife, or to their offspring, no marriage license should be granted.

It is a well-known fact that but few persons could now pass a perfect physical examination. The diseases of humanity tabulate up to the thousands. If the body were better cared for, the influence on the moral nature would be great also.

But so far as we are concerned, we are what we are. But what we may become physically is the question. God in His infinite love and wisdom has so ordered His laws, that if we obey them we may to a surprising degree regain that health, form, and strength which should have been ours at birth.

It is a law if any organ or faculty is defective, if brought into a perfect environment, that defective organ or faculty will be made perfect.

All physical defects were brought about in the first place by disregarding or setting aside the laws of nature. Hence the only way to find restoration is to get back to nature's laws.

God never intended that there should be consumption, indigestion, cancer, rheumatism, blindness, aches, and pains. These are but the results of man's ignorance and foolishness. These statements can not be too strongly declared. The masses seem to imagine that disease, pain, and sickness are necessary burdens imposed upon humanity. Far from

it indeed. The transgressor must suffer of course. Such suffering, however, is the divine index finger pointing out just where man is making his blunder. Let man return to God and His laws, and these painful warnings must disappear. Nothing so strongly and plainly points out to us our ignorance and sin as the fearful amount of deadly diseases that haunt humanity. And that the minds of men have not generally seen this question in this light still more emphatically declare their weakness and stupidity. It is a shame, thrice a shame, that the causes and the remedies of pain and disease have not, and are not, more generally studied and known. It is no wonder that ignorant and superstitious people, in order to be well, happy, and strong, have resorted to so-called Christian Science, faith cures, mind cures, magnetic healing, and other quackeries ad infinitum.

We insist that if the laws of nature are obeyed and assisted, pain, disease, and sickness must vanish.

Even in organic trouble, such as cancer, etc., such would have been impossible if nature's laws had always been obeyed. Soul disease can only be cured by the prodigal returning to the Father. Similarly the body can only be healed by the transgressor coming back to God's physical laws, or nature's laws, as we sometimes say.

Take the dreaded disease consumption as an illustration of what can be done if men conform to the laws of merciful nature. Thousands to-day are regaining their health, the roses are blooming again

on the cheeks, the eyes once more look playful and bright—all due to the fact that these have simply lived out in God's fresh air and sunshine.

It is not our object in this lecture to go into detail, but to set forth the main principles which have to do with the health, strength, and form of the body. We shall discuss briefly the following subjects: Food, Drink, Clothing, Shelter, Exercise, Sleep, Cleanliness, Open Air and Sunshine, Self-Control, Sexuality, The Voice, and The Carriage of the Body.

FOOD.

The subject of food, so far as the health, strength, and the beauty of the body are concerned, is a very important one. It is very quickly seen how good or bad food tells upon the bodies of animals. The difference between poor horses and good horses is a matter of *food*, more than a matter of blood.

In the provision of food for human beings especially, two things must be kept in mind; namely, the quantity and the quality of the food. If the quantity is deficient, the health, strength, and appearance of the body must be weak and jaded. If the quality of the food is not well proportioned, a corresponding debility must be the result.

It requires intelligence and education to properly select and prepare food for human beings. In the early ages of the world the people knew nothing of the physiology or chemistry of their bodies, nor of the chemistry of the food they ate. They knew noth-

ing as to how their food should be prepared and cooked. Fortunately, however, nature helped them by furnishing them with an abundance of wild meat and plenty of room to raise what little grain they ate.

Conditions have changed since that time. Thousands of articles are put upon the market for food. And many are the devices for preparing the food. Many of the food products put upon the market to-day are totally unfit for food. And many of the ways of preparing food are wholly inadequate ~~for~~ the demands of the body.

Then the problem of the food question is further complicated by the fact that some are sick, some have one disease and some another, some do mind work and others physical work, some are old and some young, some are in one kind of climate and some are in another. That all of these conditions and demands can be met by preparing for all the same kind of food in the same way is absurd and unscientific.

That any Irish biddy is able to select and prepare food for people who differ in the conditions and demands I have just mentioned would excite mirth in the minds of the intelligent if the question was not so serious. But it is an astounding fact that many men pay seventy-five to two hundred dollars per month to competent persons to feed and take care of their horses, while they pay only from eight to twelve dollars per month to the cook who prepares the food for himself and family.

The average farmer reads his farm journals to

find out what is the best food for his stock at a certain age, in a certain condition, when doing a certain thing. But when it comes to the consideration of the same subject, when it has to do with his darling children and wife, the value of the same never enters his cranium. The only thing that can explain this lamentable neglect is, that there is more money in stock than in children and wife.

The body is composed of different elements, and in certain proportions. Hence it stands to reason that the food should be selected to meet the proportioned demands of the body. The body contains water, fat, albumen, fibrine, lime, sodium, iron, potash, and other elements in certain proportions. Therefore the food should be selected to meet those demands. In other words, the body, as well as the whole being of man, demands a balance of supply. The body must be fed according to its chemistry, and in the proper proportion.

To meet this demand the body must be fed upon meats, vegetables, breads, and fruits, in the proper quantities and qualities.

If too much meat is eaten, the secreting organs are overtaxed, and uric poison is the inevitable result.

We believe pork to be generally injurious. It is hard to digest, and is not near so healthful as other meats. Those who work in the open air can eat pork with greater impunity than those who work indoors.

If too much bread or vegetables are eaten the

eliminating organs are overtaxed, and an oversupply of certain elements are imposed upon the system. If too much fruit is eaten the whole system becomes irritated. We warn on the side of overeating because as Americans we eat too much. The result is that we have indigestion, constipation, dullness, headache, insomnia, and many other ailments. The body can not be strong, healthy, and look well when it is gorged from morning till night with unnecessary food. If the system is able to assimilate an oversupply at all, fatty degeneration is the uncomfortable result.

In order to keep the digestion in good order, the stomach must not be overtaxed in quantity, and enough time must be given between meals to digest the food before another supply is taken.

This leads us to speak of the number of times we should eat during the day. This question can not be dogmatically answered. It depends upon the health, digestive powers, kind of work done, and how much time is spent in the open air.

For the physical laborer three meals a day are enough. If the indoor or mental worker is careful to keep the quantity he eats within his digestive powers, he may eat three meals also. Many, however, would do better on one or two meals a day. Each person must decide by experience for himself. He should not eat three meals just because it is the fashion.

Almost any case of constipation may be cured if the patient will drink plenty of fresh water regularly,

eat coarse breads, fresh vegetables, and exercise in the open air and sunshine. The practice of using laxatives is most injurious indeed. They may help for a time, but the longer they are used the weaker the system becomes.

Let it be emphasized here that no part of the system can be crutched for any length of time without weakening that part of the system which leans too long upon that crutch. Medicine has its place, but its use can only be temporary. Patent medicines have done much to ruin health and character.

The subject of fasting is one of much importance. When the system becomes clogged, stupid, and overworked, the best way to bring quick and lasting relief is to stop eating for a time. It is most injurious when the system is in this condition to purge it with strong laxatives, and then again fill the shocked system before it has had time to regain itself. The better way would be to omit a number of meals, and then begin to satisfy the body with food gradually.

DRINK.

Water is nature's best and only beverage. Tea, coffee, cider, beer, wine, ale, whisky, etc., are mere expedients to tickle perverted appetites. Many have learned this, and have discontinued the use of any beverage except water. Water is heaven's distillation for the thirsty palate. The taste and the condition is abnormal when any other drink than water is desired.

No greater fallacy is entertained by the people of the world, than that they imagine they need a stimulating drink of some kind. The only animal that is thought worthy of slop besides man is the hog.

The whole fallacy of the stimulant question had its origin in ignorance and superstition. It was imagined that health, strength, and eternal youth might be found in some delicious nectar prepared by immortal gods, whose fairy wand waved over some far-off spring. But since these fairy stories have been exploded time and again, the patent medicine man, the long-haired Indian doctor, the quack, and the patent drugstore still go on deluding and robbing the uneducated and the inebriate both of their health and money.

The harmful use resulting from the use of intoxicants especially is taught in almost every school in this land, and yet some have the audacity to stand up and say that an alcoholic beverage is good for the body. Dr. Crothers, of Hartford, Conn., submitted a proposition to the effect that alcoholic liquors were injurious in the mildest form even to one thousand physicians, and every one agreed to said statement. None dare to say that alcoholic liquor is healthful except the brewery and its patron with perverted appetites.

It is known that in those countries where light wines and beers are drunk the tendency to drunkenness is increasing rapidly. Physicians and reformers in Germany, France, and England are now ad-

vocating very strongly the total disuse of all beverages having the least possible alcohol in them.

The use of alcohol in medicine is being rapidly displaced by other chemicals less dangerous. Some of the best hospitals in the world do not use a drop of alcohol in their work.

It has been tested a number of times that the use of alcoholic liquors in the smallest quantities are detrimental to the best and largest amount of work.

Insurance companies now offer two grades of policies—one for those who drink no liquors, and one for those who drink liquor moderately. And in this case, when it comes to dollars and cents, the total abstainer gets a cheaper rate. We are quite sure the insurance companies understand their business.

From the standpoint of business, health, peace, efficiency, confidence, strength, and every interest, the use of alcoholic liquors is now known to be decidedly detrimental.

Water is the only drink that animals and man need. It must be pure. Most people do not drink enough water. It should be drunk often, and regularly. It is one of the best agencies to filter the system.

CLOTHING.

The clothing should be adapted in texture and quantity to the season, health, liabilities to exposure, and the climate in which we live. As a general rule, cotton should be worn in the summer and wool in the winter. Enough clothing should be worn in the

winter months to keep the body warm without raising artificial heat to too high a temperature. If this is not done when one goes out into the cold, the change is so great that cold will be taken, which may result in pneumonia or other lung trouble. The rule should be, both in winter and in summer, to dress in such a way that the body will not suffer sudden and great changes of temperature.

It is certainly filthy, as well as dangerous, to allow the dress skirts to mop up the filth and disease on the streets and earth, and then smear it over the floors or carpets of the home, for the little ones especially to be contaminated with. The most sensible thing to do, in my judgment at least, would be to shorten the skirts. Fashion should not intrude upon the best interests of health.

It is not out of place to say here, that men or women should not wear hats, caps, or bonnets in public gatherings that will obstruct the view of those sitting behind them. An aggravated man was moved to write in rhyme:

“How mad men get, how much do women fret,
When some big hat they try to dodge, or quite forget.
O, take it off, and hang it on a hook,
It's in my way, I can not even look!”

SHELTER.

By this we mean the house in which we live. It is a mistaken idea prevailing to-day, that in order to make a house healthy to live in it must be made air tight. The house should be made, of course, so

that no drafts may be allowed to find their way too freely through the living rooms. But one of the first things to be considered for the sake of health, strength and long life in constructing a house, is to make provision for good ventilation. This can be done without opening the doors. Transoms should be made over every door, and the upper sash of every window should be fixed to lower and raise easily.

One of the most serious mistakes nearly all people make relative to the heating of the house, is that they heat it too much. The danger of taking cold can not be avoided when the temperature of the room is high above the temperature outside, and when the room is not well ventilated.

EXERCISE.

Every capacity of our being should be developed by exercise. We distinguish between work and exercise in this, that work as commonly designated is either mental or physical efforts put forth to the point of fatigue or exhaustion. God never intended that man should fatigue or exhaust himself in providing for his wants. The trouble is, we take too narrow a view of life. We worship like angels, but work like brutes. The business of life is to build up a balanced manhood and womanhood. To do this we declare that all of the capacities should receive their proportionate attention. One capacity is just as important as another. In fact, each exist for the harmonious development of all together. If

this thought is followed, the time and thought given to each capacity proportionately would be simple exercise.

This subject comprehends the quintessence of these lectures. If the thought of exercise can be grasped here, the idea of a balanced life is mastered.

Every boy and girl sent to school should be carefully examined at times by a competent physician, and such exercises prescribed by the gymnasium to be taken with the same regularity and care as any other recitation. The idea here should be to correct deformity and to build up a symmetrical body, to keep the child in perfect health, and teach him how to live when he leaves the school.

Such solicitude for the children, coupled with well enforced discipline, such as the prohibition of tobacco, liquor, etc., would do much toward building up a noble manhood and womanhood.

No life can be normal without some play. Play is letting the imagination and the body have innocent range without any thought of utility. Play helps to glow the delights of varied pleasure. But as Shakespeare says :

“If all the year were playing holidays,
To sport would be as tedious as to work.”

SLEEP.

Sleep is self-imposed rest, and all the rest that is needed; that is, if the theory of exercise, as we have explained, were observed.

Sleep should be taken regularly. Late suppers or dinners must not be eaten, for they will interfere with sound sleep.

Before retiring the whole system should be relaxed. Nothing exciting should be discussed, or allowed to come up if possible.

Opiates of any kind should never be taken to induce sleep, unless prescribed by a physician. They may help for a short time, but, as we have already said, that which takes the place of nature must sooner or later fail.

The practice of drugging babies with soothing syrups and laudanums is barbarous, and if persisted in the child will become nervous and still more wakeful.

The sleeping room should be well ventilated. A window a half inch up at the bottom can not ventilate sufficiently. A good, fresh amount of air should be circulated by the windows down at the top, and the transom open. If the bed-chamber has a foul odor in the morning, it is evident that not enough fresh air has been admitted.

CLEANLINESS.

That the inner man takes on the character of the outer man is obvious. Filthiness is sin gone to seed. Plenty of soap and water would be enough evidence of a high state of civilization, if we possessed no other proof of a people's condition.

I believe people are civilized in proportion to the necessity they feel in putting a bathroom in every

house, no matter how small. People who will keep the body clean will be very likely to keep the house, back yard, barn, office, streets, stores, and churches clean. No doubt thousands of diseases might never curse humanity if absolute cleanliness was rigidly observed in every particular.

The use of tobacco, liquor, and chewing gum are among the worst of filthy practices. Tobacco especially is filthy per se. It befouls the mouth of the user, it pollutes his breath, it encrusts the lips with sickening amber, it poisons God's pure air, it scents the clothing to the extent of trying the patience of an angel, it bespatters the virgin earth with filth and disease, it worse than wastes the energies of the soul, and squanders the bread of the hungry.

The urgent command of God is, "To lay aside all filthiness and superfluity." Christ Himself said, "Blessed are the pure in heart, for they shall see God." This, of course, includes cleanliness of every sort—the body as well as the heart.

OPEN AIR AND SUNSHINE.

Plenty of fresh air and sunshine are necessary to good health and strength. The best of health can not be maintained without fresh air and sunshine. The remarkable discoveries made with reference to the healing powers and preventing powers of an abundance of "outdoor" life within the last ten years is wonderful.

A few years ago people imagined that fresh air, or exposure to the open air and night air especially,

were the very things to guard the consumptive or debilitated from. Every crack and crevice that could let in a bit of God's good air was shut out. The patient was kept in the house and smothered like a house plant. O, the joy of knowing that God has saturated the open air with rosy health, and that it is catching too, if we move out into it!

"Out! Out ! Out into the open air," is the cry now. Even in the fogs of damp, old England, consumptive, asthmatic, and all respiratory diseases yield favorably to outdoor treatment.

In many of our best hospitals the outdoor treatment is used in fevers, pneumonia, tuberculosis, and all respiratory troubles with amazingly successful results.

It is now agreed by many of our best experts on health questions that night air is just as healthful as day air. Some even claim that it is better. The reason that people got the idea that night air was more inclined to malaria than day air was that, unknown to them, the mosquito, which is now known to be the cause of that disease, made that his time to hie out. It is the mosquito that is the disease, not the night air.

Strong people may be able to stand confinement in the poisoned air of the house, but the weak and the diseased must get out into the open air and sunshine, or die.

If every one would go out into the open air every day, rain or shine, calm or wind, cold or hot, fair weather or storm, colds, catarrh, pneumonia, asthma,

constipation, indigestion, and a thousand other troubles would soon become matters of history.

We can not emphasize too strongly the necessity of getting out into the open air and sunshine regularly. To go out into the open air once in a while is not enough. It is the lack of exposure that is killing thousands every month, not the exposure.

In his North Pole expedition, neither Nansen nor any of his men suffered from colds. The reason was that they were compelled to be out in it all the time.

If health would be had, if the cheeks would be kept rosy, if the step would be made elastic, if disease would be avoided, open air and sunshine must be exercised in regularly every day. The regularity of outdoor exercise is the thing to be insisted upon.

How much more healthy, strong, cheerful, and useful would the average American woman be, if she would walk out into the open air and sunshine regularly each day? It would give beauty to her complexion, music to her voice, elasticity to her step, grace to her movement, vigor to her mind, originality to her conversation, years to her age, and joy to her home.

SELF-CONTROL.

Self-control is an important factor in the maintenance of health and strength. The lack of self-control is seen in the indulgence of the glutton, in the intemperance of the liquor drinker and tobacco user, in the passions of the libertine, in the convul-

sions of the hysterical, in the rage of the angered, and in the red-handed murderer.

Every appetite and passion should be held as servants. They should not be our masters. Self-control should enter every detail of our lives.

Self-control should become the habit of our thought and actions. The very kingship of the will would react most favorably on the health side of the question. We must learn to control ourselves in little things. If we omit to do this, we shall fail when it comes to great things. Self-control is the stride of the giant, but the lack of it is the stumbling of the imbecile.

SEXUALITY.

God in His infinite love and wisdom has seen fit to perpetuate the human family through the sex relation. It is most sacred. The sex relation is one of the strongest incentives to virtue and honor in the pure, but is the pit of untold sorrow to the ignorant and the depraved.

On account of the delicacy of the question, it is avoided by the virtuous, but woefully perverted by the licentious. It is nothing new to say that there is too much modesty with reference to a proper understanding of this important question.

The beginning of this education should be the home. As long as parents take no thought for their children in this matter, just so long will social impurity dog the footsteps of poor humanity.

The sex mystery is the greatest mystery for the

child to solve. He is constantly brought in touch with feelings and facts which he is wholly unable to solve. He will learn in one way or another about some things. If he does not receive any explanation from his parents, or any watching, he may fall into ruin and shame. We do not advocate the theory that the child must be made acquainted with the nature of the sex problem in its details; but we do say that the child should be so guarded and informed about those things which have to do with his immediate self-interests, that he may be saved from the indulgence of such thoughts or practices as will degrade his mind and ruin his health.

Many children are guilty of self-abuse, and the parents are so blinded or they are so careless or ignorant they can not see it, or they will not see it. The very things which make a child strong sexed, and that are a blessing to him, are the very things that may be his ruin if he is not guarded. It is not the child's fault. If the child goes wrong it is the fault of the parent.

The child is not to be suspected, but lovingly cared for and guarded, and when necessary he should be taken aside and kindly counseled with.

Parents should learn to counsel together as friends and kind neighbors relative to the welfare of their children, without getting hot-headed and fighting mad. Many parents make fools of themselves, and then wonder why their children turn out the same way.

In a general, and often in a specific way, the

parent should warn the child with reference to his relation to other children.

It is a crime for a man or woman to recite smutty or indecent stories before the child. He can not understand all about such things, and he will turn them over in his mind and distort them to the greatest abnormality. The subject of maternity should never be discussed before the child. In fact, it is out of place to discuss such questions even among grown-up folks, as is often done.

One of the worst things society has to battle against with reference to social and self purity, is the double standard held between the sexes. Many mothers who would not think of letting a lewd woman come into their homes, think nothing of letting their daughters keep company with men whom they know to be the worst of libertines, especially if he has a handsome estate and can make a dashing appearance. "There is no respecter of persons with God." Impurity is not matter of sex, but of character. What is wrong for the girl is wrong for the boy, and vice versa.

One of the best ways to keep a child from going astray, is to give him something to do. A man of influence made a personal investigation of ten thousand fallen women, and asked each one the main cause of her shame, and in a large majority of these cases the reply was, "I had nothing to do to keep my mind off impure thoughts when a girl and young lady."

The subject of social and personal purity should

be carefully taught in the home, in the school, in the social circle, in the business circles, in the papers, and from the rostrum. Every parent should be careful to exclude from the home such novels and papers whose tendency is to corrupt the purity of the child. There is almost a criminal amount of laxness in this respect.

The only way to regain lost manhood or womanhood is to be pure, industrious, and clean. Patent medicines will never do it.

“Blessed are the pure in heart, for they shall see God.”

THE VOICE.

What a blessed gift is the faculty of speech! How unhappy would men, and especially women, be without it!

With rhyme, with pleasing conversation, with swift delineation, with impassioned declaration, or with silvery oratory, man may hold up pictures before the soul whose very voice is music, telling of love, affection for a darling child, bitter curses for an enemy, descriptions of a beautiful flower, the mighty paths of infinite space, the sorrows of death, the love for native land, or the praise of Him who hath made such a blessing possible.

To a wonderful degree the voice reveals the true character. The vulgar have a loud, brawling voice. The thief has a sly, halting voice. The cruel has a hard, metallic voice. The benevolent has a clear, pleasing voice. The honest man has a voice ringing clear as a bell.

The American women have shrill, screechy, high-pitched voices. They talk too fast and excitedly. The voice should be held in perfect control. It should be modulated to a rich, clear, easy tone.

Nothing is so charming in a woman as a low, sweet voice. The French women generally have good voices. Nothing so repays as the cultivation of the voice. A rich, smooth, well modulated voice may be acquired by all. The voice should be adapted to the thought to be expressed.

Time should be taken to express ourselves. Above all, a high-pitched voice should be subdued. It tires and it annoys.

Nothing will help the voice and the lungs so much as to fill the lungs with air several times a day, and then expel the air through the lips strongly contracted. This is a secret which many are paying large sums to learn. Many good speakers and singers practice this simple exercise.

A slovenly, inarticulate enunciation should be carefully guarded against. It is due the one whom we would have hear us that we speak in tones and with such articulation that we may not only be understood, but heard with pleasure.

THE CARRIAGE OF THE BODY.

The walk, the standing, or the sitting posture and every movement of the body tell the character of the man or the woman.

To cultivate a dignified, graceful, manly, and

womanly carriage of the body will do much toward the cultivation of a like character.

Very few people walk, sit, stand, or move with grace and ease. Many young people even, walk, sit, and move about as if they were threescore and ten years old. Many assume attitudes which, if it were not so common, would seem vulgar. In walking, sitting, or standing the body should be held erect. This not only adds grace and dignity to the whole appearance, but it aids materially the system to perform its functions in a much easier manner. It gives the lungs and stomach a better chance to do the work imposed upon them.

Boys and girls just blooming into manhood and womanhood are very prone to indulge in a slovenly, shifting, reeling movement. When we are young is the time to break ourselves of any ungainliness in our bodily appearance. All may attain a fair degree of grace and ease of bodily movement if they will cultivate them with assiduity.

Everything else being equal, the young man or woman who has a graceful movement will command a better place and a better salary than one who has an ungraceful carriage of the body.

Straighten up, my boy and girl! The chances are that if you do not acquire the habit of a graceful carriage of the body while you are young you never will. You should not sneak along as if you were trying to apologize for your existence. You have a right to live, and it is your duty to move like a king or a queen. Be one, then move like one.

We have rapidly gone over those subjects, and touched upon those principles which have to do with the health, strength, and appearance of the body. We began by saying, "The body is the temple of the Holy Spirit." No being in this world possesses a body so beautiful, expressive, and commanding as the human form. The most savage beast is instinctively afraid of man, especially if he is compelled to look him in the eyes. He is the only being whose spinal column is perpendicular. He stands erect. Hence God intended that he should always think and act in an erect manner.

The time is now come when men are beginning to think more about the cultivation of the body. No teacher, parent, writer, preacher, or nation can afford to neglect those principles which have to do with the health, strength, and appearance of the body.

The mighty men who have commanded the world in thought, word, and deed have been men of extraordinary physical abilities. Moses, David, Solomon, Socrates, Plato, Columbus, Luther, Cromwell, Washington, Jefferson, Webster, Blaine, Lincoln, and Gladstone were men of commanding presence.

All of us can not attain to such high positions as these we have just named possibly, but we can to a wonderful degree increase our usefulness and influence if we cultivate with care and intelligence our physical powers.

In the work of helping the masses to build up a strong, healthy body we have many difficulties to

encounter. We have the perverted appetites to contend with. We have the greed for gold to fight against. We have the prejudices and ignorance of the masses to overcome and educate. We have the wary vote-hunter to sidetrack. And we have the habits and long-standing practices of past generations to reform. Indeed, the work is gigantic. We are, however, making marvelous progress. It is only within the last few years that the subjects of health, the evil effects of narcotic and alcoholic poisons, and many hygienic principles have been taught in every school in our land. These teachings are rapidly spreading over the world. Intelligence and will power are the keys which open to the masses bodily strength, health, and happiness. In the composite nature of man the body is the first to be considered as a basis for a balanced manhood and womanhood.

LECTURE II.

THE SOCIAL CAPACITY.

MAN sees a common origin and has a common interest in every land and race of people. He is God's only true cosmopolitan. Distance, climate, language, the color, nor the habits of other races bar him from mingling with them in the higher duties and privileges of life.

He meets gigantic obstacles, it is true; but his social nature is stronger than any and every difficulty.

What matters it that Cicero was a Roman? That Demosthenes was a Greek? That Dante was an Italian? That David was a Hebrew? That Shakespeare was an Englishman? That Lincoln was an American? That Hugo was a Frenchman? Ah, they were more than that! They were men! World men! They are our brothers!

Man's social nature is so communicative that he goes beyond the circle of the human family, and takes a delight in the associations of those animals that are docile and intelligent, and in—

“The love of nature holds
Communion with her visible forms.”

What history, what art, what literature, what love, what hate, what peace, what war, what heaven, what hell has grown out of the fact that man is a social being!

With this capacity are associated the love of home, men, native land, and Heaven. And as man rises in the scale of intelligence, the social capacity becomes more and more inclusive. The ignorant and the circumscribed man knows but little about humanity. He believes other races or nations are enemies to him and his. The more he becomes educated and Christianized, the more he sees his interests are their interests, and their interests are his interests. He soon learns that harm comes to the great social order by men seeking to gratify the lower capacities to the exclusion of the higher.

In studying man as a social being, we study one of the greatest questions with which man has to do. Here we find law, history, poetry, fiction, oratory, music, art, language, politics, education, ethics.

In discussing man as a social being, we shall take up in the following order these subjects: The Home, The Married Relation, The Public Schools, Friendship, Business Relation, The Church as a Social Factor, The State, and Man as a World Being.

THE HOME.

The sweetest words that can be uttered by mortal lips, and which make the heart sing with music, are: Jesus, Mother, Home.

Mrs. Opie has beautifully said :

“ Give me my home, to quiet dear,
Where hours untold and peaceful move ;
So fate ordain I some time there
May hear the voice of him I love.”

The home was the first institution God set up among men. Here the social instincts of man find expression and contentment, delightful and sacred beyond description. The poet Young has well said :

“ The first sure symptom of a mind in health,
Is rest of heart, and pleasures felt at home.”

Men and women, the world over, find the sweetest joys, the most lasting satisfactions, the truest interpretations of the soul, in the home life.

No matter how much misery and infelicity men and women have seen in other homes, they expectantly look forward to the happy time when they may establish their own home, which shall be the happiest of all homes. The pain of leaving home ! The joy of making one ! What strange and contradicting mixture of feelings !

From babyhood to manhood and womanhood we recall the hallowed memories of home. How father and mother toiled, sacrificed, and suffered ! How we waited and followed ! How success came, and how reverses came ! How like the blossoms of the springtime little brother or sister came into the home, and how like the fading rose they drooped and died after shedding their beauty and fragrance for only a little time !

How joy filled our happy hearts with bubbling glee, and how sorrow with cruel wings chased away the gladness from our throbbing breasts.

But sorrows, reverses, disappointments, sickness, pain, and death truly bound us who remained closer together.

Such memories! Such hopes! Home, Sweet Home! is the sweetest and dearest thought we can know. No wonder the people love to sing with the poet Payne:

“Mid pleasures and palaces tho’ we may roam,
Be it ever so humble, there’s no place like home!
A charm from the skies seems to hallow us there,
Which seek thro’ the world, is not met with elsewhere.

An exile from home splendor dazzles in vain,
O give me my lowly thatched cottage again.
The birds singing gayly that came at my call,
Give me these and peace of mind dearer than all.

To us who in despite of the absence of years,
How sweet the remembrance of home still appears.
From allurements abroad which but flatter the eye,
The unsatisfied heart turns and says with a sigh—

Home, Home, Sweet, Sweet Home!
There’s no place like Home.”

Never forget the old home! And, above all, never forget father and mother! Ah, that dear old home! How vivid are its scenes now before me! There is the old house, the big elm-tree under whose shades mother so often sat and told us about love and life; and there is the well and the garden. Blessed memories! Some of the old landmarks are gone, and some of the dear ones are gone; but some-

how when my heart reverts to the old home it is made tenderer and truer.

How often people thoughtlessly remark as they point out a beautiful residence, "What a beautiful home!" A house is not a home. It may be beautiful without, but a prison within.

A Home is a place—no matter whether it be in the frozen North or in the sunny South, in the palace of the rich or the cottage of the poor—where two or more loved ones live and try to make each other happy.

If the young husband has no home of his own, let him begin at once to buy one. Do not wait until you are able to buy a fine one, for the chances are that you will never be able to buy one. Buy a cozy little place, and improve it. Make it beautiful without and within. Put here a touch and there a touch, until the house, the lawn, and everything about it will reflect your very thought and life. Our happiness is reflected more than we sometimes imagine.

But in building the house and making everything beautiful and comfortable, be sure that you root not your affections in these, the means, but let your love go out to those for whom these things were prepared. Many a house and lawn, beautiful without and within, were made so to gratify a selfish soul.

THE MARRIED RELATION.

When a man and woman assume the marriage relation, they take upon themselves the most exalted and delicate of all responsibilities.

A male may be a king, but not a MAN. The being who is truly a husband is a man royal. And the woman who gently and helpfully fulfills her place as a wife reigns Queen of queens. No place, no honor, no other state in life is so sacred, worthy, and angelic in the eyes of God and all good men, as that called Wife, Mother. Men and women in the exigencies of struggling for a material existence may forget for a time the spheres for which they were created as social beings; but if they be true men and women their holiest and most reverent affections will instinctively go out to the climax of all social privileges—the establishment of the home. As the moon reflects the glory of the sun, so all social joys and blessings are but the faint glimmerings of the glory of the HOME.

Fools, the incapacious, and the degenerate may sneer at the home, the faithfulness of husbandhood, and the sacredness of motherhood; but let such know, if they have ability to know, that if it had not been that some sane and normal beings sought the perfume and joys of social life and destiny, their worthless existence would never have been a possibility.

MONOGAMY.

God in the beginning ordained that Adam should have but one Eve, and that Eve should have but one Adam. The origin of polygamy did not arise because of any necessity, or command of God. The very instincts of our nature cry out against it. The very thought of polygamy has its origin in licentious

abnormality. It can continue only where there is profound ignorance and sin, and where it is defended by men ambitious for power and lust.

Any other doctrine argues against the equality of the sexes. It makes God a respecter of persons. It makes sex the argument of life, instead of character. Husband and wife are to be helpmeets, equals, complements one for the other. This union makes possible the symmetrical life. Indeed, the highest and the truest, and the most balanced manhood and womanhood, can not be attained without the marriage relation. But the very idea of bigamy or polygamy must destroy the very object for which the marriage relation was ordained; namely, purity, equality, and companionship.

Polygamy is non-Christian and non-American. It is foreign, ancient, beastly.

The frequent divorce suits brought into our courts is a dishonor to our Nation. The marriage relation is not a product of legislative enactment, neither has it its beginning in human government. It is God's intitution. He made it, and under no circumstances has man a right to "put it asunder," only as he does it according to God's instructions. The Government should protect the marriage relation in its pristine purity. The marriage relation is not simply a civil contract, which may be broken at the weak and impulsive will of husband or wife. Marriage is life for life, through life. And as this Nation is a Christian Nation, the teachings of Christ relative to divorce should be the law. In fact, if the teach-

ing of Christ in this respect were enforced as the law of the land, there would be fewer necessities for divorce. Men and women would be more careful in their matrimonial engagements. Fathers and mothers would guard with greater care their thoughtless daughters. And the marriage relation would be lifted above the goveling thought of marriage as a civil contract to a divine institution, whose establishment must be permanent.

When once the bonds of matrimony have been sealed, beginning in the engagement and completed in the marriage, faithful and loving fidelity should characterize every thought, word, and deed. The man or woman who is not true before marriage, will never be true after marriage.

The girl who quarrels with her mother will quarrel with her husband when she marries. A boy who is mean to his mother, will be mean to his wife when he marries.

"But ye not unequally yoked together," is the voice of God, and sad experience. It is a shame and a crime for a good-for-nothing, lazy, intemperate man to marry a woman who is pure, ambitious, religious, and then drag her down to his filthy and degenerate level.

Each should try to realize the noble aspirations of the other, so far at least as appreciation and help.

There is a strong tendency in our present-day civilization to crowd, irritate, confuse, and unsettle the very happiest home life. Life is too complex. The demands are abnormally great. We should not

only emphasize the "simple life," but we should call attention to the "balanced life."

The straining condition of our present-day civilization is brought about by the rapid development of our Nation and the craze for wealth. It will pass away with a better understanding of things and an older civilization.

It is a noted fact, that the ratio of marriages are becoming smaller each year. The cause of this misfortune, and in a strong sense a calamity, is that young men are deterred from marrying because nine women out of ten want to start in housekeeping just a little ahead of where her mother is leaving off.

And in many cases a home is never realized because economy is not practiced. Thus we have moving, worry, fear, dread, lack of dignity, no sense of home, shifting, and general discontentment. Every man should have a home of his own and a business of his own. It is due to himself, and it is due to his family. It may do to work on a salary for a time, but it is slavery to keep it up all through life. Own your own home and be your own master!

The social life between husband and wife is the true beginning of that larger social life that finds its way out into all the relations which can exist among men. The social life of the home, the neighborhood, Church, and State has its origin in the social life between husband and wife. Here is the starting-point for all future history.

The husband and wife need not be similar in every taste and aspiration in order to be most com-

panionable. In fact, if they are well balanced and aspire at all, and try to help each other, it is well that they are not alike. Husband and wife usually admire each other for their dissimilarities, rather than their similarities.

In order that the marriage relation shall be the sweetest and the noblest, husband and wife must labor together not only in the home, but in every work of life which has for its aim the regeneration and the uplifting of society.

Husbands and wives are seen too little together in society. This mingling together in society, and the work of uplifting humanity brings with it that fine and broadening development which can not be gained in any other way.

How beautiful and helpful it would be if husband and wife would often walk out into the fields, or along the quiet, sparkling stream, or out beneath the silent stars, when all was still save the music of their own voices.

Here nature would take a hand in the coalescence of loving hearts. She would throw her mantle of beauty and romance, like the hovering wings of blessing angels, over this divine union of destiny. The home, with its methods of entertainment and work, would be left behind, and these two lovers would be thrown upon each other's care for thought and expression. This would break the monotony. This association of husband and wife would quicken new life and new inspiration, and prevent that coldness which often creeps into the routine home life.

The husband and wife must understand the object of life, and each labor for its realization. If they do not, they are like frail ships pushing out on the ocean of life with no chart, no compass, and no captain in command.

The ocean of life is big, its storms are fierce, its waves rise mountain high, its shoals are treacherous, its nights are gloomy and dark, its toils are heavy and sore, and they who venture upon it without having with them Him, who alone can say, "Peace, be still," must sooner or later flounder in the waves of despair and ruin.

Very often the religion of Jesus Christ, which was given as a means to an end, is slandered and ridiculed because, when applied to the spiritual life alone, did not bring the desired happiness. The religion of Jesus Christ must touch every capacity of our being before we can claim it has had a fair test even. The social life must be cultivated. The little walks together, the lecture, the social circle, Church services, travel, visits, planning together, the exchanging of sympathies, and the conscious union of efforts to reach the highest and the best in life, will fill to overflowing the cup of joy between husband and wife.

The poet Pope beautifully writes :

"O happy state! when souls each other draw,
When love is liberty, and nature law;
All then is full, possessing and possessed,
No craving void left aching in the breast;
Even thought meets thought, ere from the lips it parts,
And each warm wish springs mutual from the heart."

CHILDREN IN THE HOME.

If children come to the home, so much more is the home a home. Cicero, that brilliant Roman senator, said: "What gift has Providence bestowed on man, that is so dear to him as his children?"

The poet Byron has aptly said:

"Talk not of pain!

The childless cherubs well might envy thee

• The pleasures of a parent! Bless him!

As yet he knows no words to thank, but

His heart will, and thine own too."

The home can be said to be a family now. Nothing is so sacred, beautiful, and full of dignity, as when father and mother are surrounded by their children, loving and being loved! Ah, well might angels envy such!

The training of the child should begin with its first ability to respond. Begin just where the child is, and go on up toward an ideal manhood and womanhood. So many children are ruined by foolish parents.

They teach, or allow the child to do, that which in a few years they will punish him for doing. And often the child is taught or allowed to do or say wrong things, because it is imagined to be "cute." They seem to forget that which the child learns at its earliest period will be the hardest to throw off in after years. Childhood was given, and is prolonged over a long period, for the sole purpose of training.

More people have a better understanding of the nature and importance of early training in the animal world, than they do in the human world.

Both father and mother should care for the training and education of the child. It is cruel for one parent to throw the care of the child upon the care of the other entirely. And it is tyrannical for one parent to usurp the entire government of the child. The government of the child must be mutually agreed upon.

No matter how much father and mother may differ relative to the government of the child, their difference should never be made known before the child. Nothing so demoralizes the child than that he knows that father and mother are not agreed on his government.

Obedience is the first, and one of the greatest, lessons the child can be taught. It makes the child master of himself. It gives him power to command others when the time and place come to exert that power. Obedience is the one quality which, if enforced rightly, will make the boy a man indeed, or the girl a woman indeed. Obedient children will be obedient to the Church and State when they become men and women. It has been found that children who were taught strict and just obedience by their parents never become criminals and outlaws and disturbers of the peace.

The child should be taught reverence for his elders, for his teachers, for his superiors, and all things sacred. Too many children to-day are reck-

less, brawly, irreverent, and impudent. This is no fault of the children. It is the fault of the parents. Let them set a high ideal before the child, work for it themselves, and see to it that the child does too.

Fathers and mothers should be companions for the child. They should be so near the child, and on such terms with the child, that he will come to them first in his joys and first in his troubles. What a pity it is that father or mother should ever get out of range and sympathy of son or daughter!

The same standard should be held for both boys and girls. What is wrong for the sister is wrong for the brother, and what is wrong for the brother is wrong for the sister.

The boy needs as much care as the girl. Perhaps more, because of the double standard now tolerated. What matters it if the boy is wild and reckless; he is only a boy! What matters it if the boy does run out late of nights and drink and carouse; he is only a boy!

But in the evolution of the boy, on up to the husband and father, can he go down and not drag with him his wife and children?

Does not the standard set for one sex affect the other sex also?

What has sex to do with virtue, cleanliness, honesty, decency?

The boy should be kept just as sweet and clean as the girl. He should be looked after just as carefully and kept just as nice as the girl, not because he is a boy, but because he is a human being. If

the girl is expected to be a lady, the boy should be expected to be a gentleman. Some day they may have to live together, and what a pity it is for a lady to be compelled to live with a brute!

It is not the fault of the boy if he thus grows up to be unworthy. It is the fault of the parents.

The boy should be kept in school just as long as the girl, if not longer. His room should be kept just as nice and clean.

How thoughtless and foolish the expression, "O, anything is good enough for the boy!" Boys see this indifference and this real lack of respect for them, and many times ponder it seriously in their hearts.

THE PUBLIC SCHOOL.

The public school is the next important factor in fitting the child for his place in the world. And as the teachers are a picked and trained class, selected from the best homes in the country, they can, to a great measure, correct any neglect or bad teaching on the part of unqualified parents. The glory of our country is not our great statesmen, but our public-school teachers.

The logical demand of the State, especially in a Republic like our own glorious country, where her success and destiny is hanging upon the uniform training and intelligence of her citizens, is to see to it that the children within her bounds receive their common-school education at her hands. The social nature of man argues that the children should be

educated together, in order that they may be the better prepared to live together.

The morality of the children will be better where they are educated together, than if they were educated separately. The child needs social discipline, and nowhere could a better place be found than in the public schools.

Then, from a standpoint of scholarship, the child educated in a public school will be educated better than if he were educated in a private school or in the home. Many educators, including President Eliot, of Harvard College, have declared that children receiving their early training and education at the hands of the public schools, are better prepared to enter advanced study than those receiving their education at the hands of a private school or in the home.

The public school, without question, is the most potent factor as a social leveler in our Nation. Here the child meets on a common level with his fellows. He soon learns, no matter how much he has been petted and spoiled at home, that he is no better than the rest. He learns that all have equal rights. The child quickly learns that if he is entitled to any more honor or consideration than another, it must be by hard work and character. Here he learns to mark his place in the social balance, which is the glory of our democracy. He quickly learns that brass buttons, titles, riches, second-hand honor, and claim to prestige is a makeshift for that true respect and honor which can only be received by those who

toil and are worthy. In the school the child's manner, expression, disposition, actions, and character are open to every other child. If there is any flaw every boy and girl in the whole school will know it, and will treat him accordingly. And whether he would or not, if he has any pride or sense, he is soon whipped into the line of our glorious American democracy.

The Jew, Italian, German, Swede, French, Irish, Turk, or Chinaman may come among us, raw from his native land, but if his children are put into the hopper of the public school with the turn of a few years he comes forth a perfect American. Long live the public schools! But palsied be the hand put forth to destroy our great American public school!

FRIENDSHIP.

To see a woman lead about and caress a poodle dog is evidence that she loves company, although we can not admire the choice she makes. We have always believed that people love that which they are most like. Man in a normal state loves to associate with his fellows. Here poetry, art, history, country, home, heaven—all have full interpretation and expression.

Man's happiness is not absolute and alone, but is relative and social. Man is not a man when alone. Manhood is derived, and can have no meaning only as we associate him with men. Man, like the planets, has his place in lieu of the position of those surrounding him. And, like a lost planet, he becomes

an enemy to himself and to his fellows, if he by word or deed cuts the cord of social reciprocity.

Joseph Miller says:

“God pity those who know not touch of hands—
Who dwell from all their fellows far apart,
Who, isolated in unpeopled lands,
Know not a friend's communion, heart to heart!

But pity these—ah, pity these the more,
Who of the populous town a desert make,
Pent in a solitude upon whose shore
The tides of sweet compassion never break!”

What joys are comparable to the joys of friendship?

How beautiful, and typical of heaven itself, is the friendship of David and Jonathan! How sweet and impressive is the love between Ruth and Naomi! The mutual love and friendship between Damon and Pythias touches a cord of sympathy even in the cruel heart of the King of Syracuse, who begs permission to be admitted into their friendship.

Cicero's essay on “friendship” is an excellent tribute to the social nature of man. In one place he says: “Among all the joys for which I am indebted, either to nature or to fortune, there is not one upon which I set so high a value as that of friendship.” Shakespeare says:

“I count myself in nothing else so happy,
As in a soul remembering my good friends.”

Nothing to my mind is so worthy of cultivation as our social natures. In the rush and hurry of this

strenuous age we sadly neglect the cultivation of our social capacities.

How cruel it is to betray friendship! The cross on Calvary will ever stand as a warning to traitorism and betrayed friendship. No name is half so contemptible as the name of Judas.

Friendship has been betrayed so often that many good men, and more especially those who have felt the stab of Brutus, have lost all confidence in all men. How pitiful such a condition! Recall my betrayed friend, there are, as with Christ, eleven faithful ones left.

Why should it be thought abnormal when we receive a favor from another unsolicited? Some men are afraid to extend help, and others are afraid to accept help.

Many men and women carry sorrows, troubles, and anxieties, which would be greatly lightened if they could confide with some true, sympathetic soul.

We do not advocate the idea of loading other people down with our own sorrows and troubles; but we do say in many cases it is our duty to "bear one another's burdens." As we share each other's joys, so we should share each other's sorrows. It lightens wonderfully the one carrying the burden or sorrow, and does not burden much the one to whom it is conveyed.

Ah, if the Spirit of Christ might pervade the hearts of all! He said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

True, men and women experience as much pain

when denied the social blessings of life as when denied the physical. Banishment is worse than starvation.

The social capacity has its beginning and beauty in the home; it brings the sexes together in the charming circles of society; it throws a halo of mystery and interest over every social gathering; it gives the commercial relations of men life and soul; it is the source of all patriotism; it sends the missionary across the sea to save lost men; it sends forth lovers as husbands and wives to build up "Home, Sweet Home;" it sheds tears of sorrow at the grave, where the flowers of affection, not their fragrance and beauty, are buried beneath the sight of weeping eyes, and sends the mourner home to love and wait.

Meet all with a hearty good cheer. Wish everybody the best possible, and help them gain it. Be courteous, gentle, kind, benevolent, forgiving. Appeal to the highest in men. Encourage the discouraged. Help heal the brokenhearted. Learn to adapt yourself to all men. Never wait to see what people may say or do to you. You act first in a gracious manner, and they will return the compliment with compound interest.

Ah, beautiful and divine is friendship!

THE SOCIAL RELATION IN THE BUSINESS WORLD.

In the commercial relations of men we find a most excellent opportunity for the development of the social capacity.

The body must be clothed, fed, and sheltered. These must receive extra attention aside from their naked utilities. They must be prepared with skill and beauty. Every quarter of the habitable globe must be searched for articles of necessity and luxury. Dwellings must be built and tastefully furnished. Transportation of men, mail, express, and ponderous freight must be dispatched to every recess of the earth with safety and celerity. Books must be published, lectures delivered, sermons preached, orations uttered, hospitals maintained, colleges supported, and governments sustained.

The enumerations of these things are but a fraction of the multitude of the varied work of humanity, which of necessity bring the world into close social relation.

No matter what men may do for a livelihood, just so that they contribute something which is worthy, helpful, and a blessing, countless diversity is a blessing. Each may have different gifts, but all should have the same spirit.

How selfish and diabolical it is for men and women to engage in a so-called business which they know does not confer a blessing upon humanity, but which they know is a curse!

God places no aristocracy upon this or that method of contributing to the necessities of the world. If there is any more honor in one business than in another business, it must be because this or that business confers greater blessings and requires greater preparations than some other calling or business. After all, "We are laborers together."

From the very nature of our different abilities, capital and labor both are required. Capital and labor, like the piano and the piano player, are but means to an end—music! And the music will be sweet and lasting in proportion to the harmony that can be maintained between the piano and the piano player.

Let the man advancing the capital know that his means is but labor in another form. And let the man laboring know that his work is but capital in another form. And let us all remember that the MAN is greater than the capital. The capital is a means. The MAN is an end.

Both must work together, and each must supplement the other.

It is not the amount of capital which the employer possesses that irritates the laboring man. But it is that some employers refuse to pay sufficient wages that will allow the laborer to average his station among men. The difference between the rich man's luxuries and the scarcity of the poor man's necessities is the knife which cuts the poor man's heart.

The great intelligent masses to-day are not demanding favors. They are crying for JUSTICE. In these days of freedom, intelligence, and the leavening influences of Christianity men refuse to bow down to brass-buttoned aristocracy, titles never earned, and to diamond strutters on Wall Street, but will tip their hats any day to true worth. We are Americans!

Among some of the most needed reforms to-day,

so far as capital and labor are concerned, are: The abolition of child labor, just and quick arbitration between employer and employee, better and cheaper tenement-houses, Sabbath rest, weekly payments, the annihilation of the grog-shop, better wages in many cases, better sanitary provisions, the recognition of the brotherhood of all men, and shorter working hours. I put this last, as I conceive this question demands some argument. How in the name of common sense can any man be a man, and put all of his time in digging for bread, cheap cloth, and shelter? If man is an animal, well and good, except that he would better not pretend to be a man when he is not. Eight hours at the most is enough for any man to spend each day to provide for his body. He has a social, an intellectual, a moral, and a spiritual nature to care for. It takes time for these, as well as for the animal part.

There is marked improvement going on. Men receive better wages, capital is bringing better returns, men work less hours, capital is doing more work, men are recognized more and more as brothers, and capital is respected more than ever. The Social Capacity is becoming more and more recognized.

THE CHURCH AS A SOCIAL FACTOR.

The Church has a unique and important mission in helping to develop man's Social Capacity. It is because that man is a social being that the Church is a necessity, and even a possibility.

The social nature of men is strong generally.

Men can understand the social relations among themselves, but are not so quick to recognize the Invisible, or God. Let the Church emphasize the social side of man's nature, and from that lead him up to a higher communion. Some people in the Church seem to imagine that if they attempt to cultivate the social side of man's nature they either minimize the work of man's spiritual nature, or that they are patronizing or stooping. Such a view, however, is founded upon a false notion or conception of the social capacity altogether. This capacity is worthy and full of dignity. Christ Himself honored it all through His ministry. The Pharisees hated Him because He did bring the Church to men, and all men to the Church. When the Church neglects the social capacity she fails in her full mission.

The question is often asked, "Why are our churches not better filled?" When we see how strong the social nature of man is, and then recall how little there is done for it by the Churches, we may not wonder that there are no more attending. This is not the only reason, of course. But it is one of the good reasons why more people do not attend Church.

The average Church does scarcely nothing for the social nature of her members and attendants. This is an important question if we go no further than the social side of the subject; but when we consider that the Church is a means to an end, the subject is a serious one. The Church can not expect to bring men to God whom she has not reached herself.

Strangers must be sought out. Each member must take an interest in every other member. The Church is a family.

Every good, clean, sensible effort should be made to bring the members and friends of the Church together socially. Such a course, too, would help to break down social hedges, cliques, prejudices, and little, vexing animosities.

The Church is one of the best social levelers. It brings all classes, conditions, races, dispositions together. They take one common name and aim. They are taught to pray, "Our Father which art in heaven." Here they learn they are brothers and sisters. Their collective sympathies, aspirations, and devotions are together lifted up with one common voice.

The Church should take a real interest in men. She should show the world the grandest brother and sisterhood known to men. She does, but there is great room for improvement.

The Church must have the society of the people, and the people must have the society of the Church. The Church must take the initiative. The spiritual and the social capacities are the right and left hands of the Church. One without the other leaves her a cripple. When the Church learns to use both hands equally alike and with great proficiency, she may truly sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

THE STATE AS A SOCIAL INSTITUTION.

As man is a social being, possessing many rights which have, are, and perhaps always will be infringed upon, he is compelled to organize in the form of government for self-protection. An ideal people are those who are able to govern themselves through their representatives. An ideal government is one which allows her people to govern themselves. Such a government is, as Lincoln said, "Of the people, by the people, and for the people." A kingdom or a monarchy, in their very nature, declare men to be unequal.

One reason why the United States produces so many ideal people, is because she is an ideal government. She is the grandest, freest, most reasonable, the most helpful, and inspiring government on the face of the earth.

We have not reached perfection. That, however, is our goal. We understand that we must advance. That progress must be our watchword.

Laws must be made and rigidly enforced to meet every right and condition that will further the highest development of an ideal manhood and womanhood.

Legislation should not cease, but great, long strides should be made in law enforcement. The enforcement of the law lies with the people. They elect the officers and have the right to make such complaints and such petitions as are in keeping with the laws and with a free people.

Liberty in America does not mean license. No

man is at liberty to do that which will injure himself as a citizen, or that which will infringe upon the sacred rights of others.

The great need of our people to-day is, so far as good government is concerned, for all who wish for the very best government to stand together. There is no reason why honesty and benevolence can not stand together as well as dishonesty and cruelty. Our country is asking for leaders, true, honest, pure, unselfish, and qualified, as never before in her great history.

The rule of the grafter, the professional politician, party boss, time-server, plutocrat, the libertine, and the brewer has held sway long enough. They are confined to no political party particularly. We need more men like Washington, Lincoln, Sumner, and Garfield.

So many men have very narrow notions of patriotism. They imagine that to be patriotic they must hate a foreign enemy. They seem never to realize the possibility of a nation decaying from within. How delusive! All history teaches us that the great nations of antiquity have gone down hacked to death by her own swords of dishonesty, impurity, intemperance, and rebellion against the God of heaven and earth.

In our Nation the sacred ballot is the scepter of power. He who refuses or neglects to use this power to the highest interests of the largest numbers, as he understands it, is a traitor of the worst type. He is not entitled to the honored name, an

American. No matter how corrupt a nation may become, that excuses no man from exercising his franchise. The more degraded a nation may become, the more it behooves good men to attend the primaries, to use their voices and influence for better things, and to cast a ballot which really stands for the highest and the most advanced government.

Parties political should be held simply as a means to an end. Some hold to a party like they would an old friend, and seek to elevate him to the highest honor of the nation long after he has lost his character. The danger is that, as political parties become successful, they are seized by selfish and designing men to further their own interests. To remedy this, men must be ready and quick to leave their party and vote for another candidate or another party when this becomes evident. The man who boasts that he has never scratched his ticket has made a simpleton of himself and betrayed his country.

Sex should not bar women from the right to vote. It is an unjust tyranny. We do not defend our Nation by the sword, but by brains and character. The greatest opposers to granting women the right to vote in all elections, are those who oppose all far-reaching reforms. They know that the majority of the women will stand by the home, the Church, the helpless, cleanliness, decency, and morality.

Our Nation is an ideal nation. Hence only ideal men should be elected to serve her. Any party who

dares to nominate a man who is a tipler, impure, or who in the least manner violates any law wittingly, should be scratched at the ballot-box. This would teach presumptuous party bosses better sense.

In principle and practice the ethics of the nation must be of the highest. She must set a good example for her citizens. What is wrong for an individual to do, is wrong for the nation to do. She has no right to condemn an evil with one hand, and then license it with the other. She has no right to grant certain laws of a State to be constitutional, and then turn right round and be the first one to help break that law down. The subterfuges of so-called "interstate commerce" should not be allowed to set aside any law declared to be constitutional.

The political consciences of men are being awakened. The American people are beginning to feel the great responsibility of bad, unjust, intemperate, cruel, and defiant government. The power they now see lies with the voter. Men are beginning to take notice of the pale, bony, pleading hands of helpless children and defenseless women, multitude for number, raised in the name of high heaven for justice, and sacred, human rights.

Everywhere the cry is, "Better laws, better government, better officers, and better law enforcement." *We must have them.*

MAN AS A WORLD BEING.

Man is a world being. The river of humanity flows swiftly, mightily, and victoriously on and on

to the great brotherhood of man and the Fatherhood of God. He may hate some race peculiarities, but we can not help but love Humanity. Many hate the Jew, but they love Moses, David, and Paul. Some hate the Russians, but love Tolstoi and Gorky. Some hate the Italian, but they love Columbus, Savonarola, and Dante. Some hate the English, but they love Shakespeare, Scott, Tennyson, and Gladstone. Some may not like the Americans very well, but they love Washington, Lincoln, Garfield, Longfellow, Willard, and Beecher. After all, it is not the race part we hate. It is that we do not like some of their ways, and they do not like ours. But we love Humanity. Moses, David, Paul, Socrates, Plato, Dante, Hugo, Shakespeare, Lincoln, Douglass belong to no race. They are world men.

To-day men are taking on world thoughts. The little, gossiping, trivial, petty, tete-a-tete of local inconsequences attract no attention.

The spirit of Christ and the power of electricity are rapidly bringing the ends of the earth together. Men of true hearts are pained as much by suffering and need ten thousand miles away, as they are when only ten rods away.

World mediation, world arbitration, world education, world commerce, world advancement, and world evangelization are some of the zodiacal points in the sky of human thought and progress. We have no more right to hate a race, than we have to hate our nearest neighbor. The fact that "God so

loved the world," set a mark for the children of the Father to fall in line.

To-day we send the hospital, the college, the reaper, the ship, the Bible, and the missionary to every part of the world.

Man is hastening rapidly on to one great world society. In a few years there will be but one language, one religion, one race, and one common destiny for all men to aspire to. It is now within the possibilities of our present thought. By ignorance and sin men were separated. By knowledge and true faith men shall again be brought together.

LECTURE III.

THE INTELLECTUAL CAPACITY.

THE intellectual capacity is the dynamo of the soul. It is a high compliment to say of a man, he is a thinker. The intellect is that faculty of the soul that compares, that sees differences, that recalls past thoughts and experiences, that is conscious of its own operations, that reasons from cause to effect, and from effect to cause, that interprets all phenomena in harmony with universal relationship, that sees the what, when, where, how, why, and who of all things.

Marvelous, indeed, is such a power! It is a gift of God from His own intelligence. With reference to its value, Milton said:

"Who would loose,
Though full of pain, this intellectual being,
Those thoughts that wander thro' eternity!"

Emerson said that "Intellect is the simple power anterior to all action or construction."

Although the doctrine of phrenology as taught by Dr. Gall, of Germany, and Dr. Caldwell, of America, can not be sustained in every particular, it is not unscientific nor unphilosophical to say we can, to a

wonderful degree, improve, strengthen, and enlarge our brain capacity by study and expression.

The brain, like any muscle of the body, will increase in size and efficiency by systematic use and training. Everything else being equal, the large, well-proportioned head indicates a strong intellect. What massive heads Webster, Napoleon, Greeley, Gladstone, Humboldt possessed!

We speak of these things to arouse the minds of the young to aspirations high and noble. Shakespeare says:

"'T is the mind that makes the body rich."

Nowhere has the fullest instructions been given, the greatest wisdom displayed, the greatest labor expended, the union of mighty minds employed, as in the exploration and development of the intellect. The names of Socrates, Plato, Aristotle, Solon, Agricola, Erasmus, Bacon, Hopkins, Mann, and many other master teachers and intellectual giants shine like stars of the first magnitude in the intellectual heavens. The world owes more to the master minds, from the earliest time to the present day, who have given it thought, truth, and intellectual stimulation, than she does to those who have given her material wealth and power. In fact, the latter are possible only in the light of intellectual favor. The world owes more to Plato and Paul than she does to all the Rothschilds of every nation.

You may train the dog, but you can not educate him. That distinction belongs exclusively to man.

Man is a being of education. We can put nothing into him; but how infinite are the possibilities of the "*drawing out process!*"

Ah, what word, what voice, what book, what speech, what look, what gesture, what accident, what incident, what picture, what music aroused the giant intellects of the past, whose deeds are nailed to the quivering pages of history, and are yet to awaken the mighty prophets of the dawning future! Ah, in the brain of every boy and girl what amazing possibilities! Garfield often said: "When I meet a boy on the street, no matter how ragged, I can not help but doff my hat to him. I do not know but that beneath that ragged coat there may be a Cæsar or a Shakespeare."

But what is the measure of the intellect? How may we tell who has a great intellect? Can intellectual power be measured at all? We answer yes, without hesitancy. But that one man is a lawyer, and another is a painter, that one man is a doctor, and another is a farmer, does not determine which has the greatest intellect. The vocation by which men earn their bread and butter is not the test of intellectual ability. The choice of vocation is often a mere chance or matter of coincidence.

Neither is the man of genius always the superior intellectually. Genius often is the brain gone to seed on some one point. The mechanical knowledge possessed, or the ripeness of scholarship, is not the full measure of great intellectual ability. What, then, is the test of intellectual ability?

Intellectual ability (such as we defined the intellect to be at the beginning of this lecture) *is the clearness and the compass with which it grasps the problem of life, the means to that end, and the limit of its success.* In other words, the measure of the intellect is the balance with which it works toward the true destiny of life.

Napoleon had a great intellect in some things, but he was very weak in the main thing. Aaron Burr was a brilliant man in some ways, but he was very deficient in other ways. Byron was an intellectual genius in some ways, but he was an imbecile in other ways. You see the trouble with these men was, they lacked balance. Life itself means balance, harmony. Without balance life must eventually be a failure in every case. Heaven itself is eternity's loadstone which gathers to itself nothing but the balanced, or those in harmony with it.

Jesus Himself said, "Be perfect." That simply means to be balanced, or to come into harmony. This doctrine gives new inspiration and new encouragement to every anxious soul. The demand is not genius, not great and peculiar gifts, but the rounding out of a full, symmetrical manhood and womanhood.

The masses do not use right judgment when it comes to passing upon the merits of real success. Often the world applauds when God frowns. Often the world frowns when God applauds. The very men, nine cases out of ten perhaps, whose names are flaunted before the wondering eyes of men are worse than failures in God's sight.

There are thousands of men and women whom the world knows comparatively little about, but whose intellects in the true reckoning of things would march at the head of God's brainy army.

The question is not how much chemistry, mathematics, history, or literature you know, but what do you know about the demands of a balanced life?

Chemistry, physiology, mathematics, astronomy, biology, and all of the sciences and ologies, we must understand, are but means to further a great end. To what purpose is physiology, if the possessor of this knowledge still goes on injuring his body? To what purpose are the principles of ethics, if the person knowing these things lives a life of dishonesty and shame?

In what does brain power consist? Is it simply the ability to paste on the walls of its memory the few facts of its study? Is brain power the ability to sponge up facts? A man may know all about history as facts, he may be able to make any analysis in chemistry, he may be able to tell all about the movements of the solar system, he may be able to recite the verses and the wisdom of the world's literature; but suppose he is not able to see the relation of all this knowledge to the true object of life, and knows not how to apply it, can he be said to be intellectually great? No, no! Our ideas of intellectual ability need to undergo a reconstruction.

The business of the intellect is to gather knowledge, and harmonize this knowledge into truth. To know a thing as a fact is worth something, but to

be able to apply it to the great object of life is the climax of brain power. We contend, therefore, that balance of brain, working toward the true object of life, is the measure of intellectual power.

There are thousands of people among us who out of the perplexities of life note every phase of it, and deduct such truth as is demanded. They take into consideration the great mass of contradictions, they wisely sift out the wheat of truth, and go smilingly on to *eternal* success. I emphasize that word, *Eternal*. Many people are counted brainy who can go no further than figure out the relation of things material. They lack the power to grasp eternal destinies.

Now, the object of education, or life if you please, is to stir up and lead out the whole soul (not a part of it) to the broadest ranges and the highest altitudes—the realization of the object of life.

The higher institutions of learning especially have for their aim this object. The boy or girl should not be educated because you hope to make a lawyer or a teacher of him or her, but because the boy and the girl possess an immortal soul, whose mighty possibilities ought to be aroused, brought out into the sunshine of life, and cultivated to the highest beauty and grandeur of the divine Ideal.

The man or woman is greater than the profession. The profession is the outgrowth of the man, not the man the outgrowth of the profession. The profession is simply to sustain the man while the man is evolving.

What matters it that Cincinnatus was a farmer? that Homer's profession is not known? that Beecher was a preacher? that Lincoln was a lawyer? that Hugo was a writer? Better, they were men reaching up to soul realization!

Indeed, how much we owe to Moses, David, Socrates, Plato, Paul, Erasmus, Neander, Willard, Browning, Tennyson, and thousands of other great souls, eternity alone will tell. And let me say here, nothing so stirs up the mind as the study of the lives of these great souls. The study of biography is an important factor in the education of the intellect.

The thought should not be to live simply the "intellectual life," as Hamerton suggests in one of his books. That makes the intellect the end of life, instead of the means. The intellect is the power which must help in the evolution of a symmetrical manhood and womanhood. The exact trouble is, that among too many of us the several capacities are not cultivated with a balanced manhood and womanhood in view.

Now, the intellect is, as we have said, a means to an end. It must be awakened. In other words, it must be "born again." It may have existed, but it must live. It has been led, but it must lead. We are moved by our feeling, rather than by thinking. Man is to be a thinker, not a feeler.

We hesitate, wait, defer, lag, die! We are the poor products of our unfavorable surroundings, instead of molding and building our environments.

We accept where we ought to reject, and reject where we ought to accept. In fine, we are the clods of the least resistance. What we are depends upon the amount and the kind of thinking we do. God says, and we know by experience, "Seek, and you shall find. Knock, and it shall be opened unto you. Ask, and you shall receive."

There is a tendency, and this tendency has grown to alarming proportions, that all preparation in the way of education must contribute to the solution of the "bread and butter problem." That the boy must learn to read in order that he may know how to study stock reports, bank accounts, farm journals, and the receipt book; that geography is simply a study which is to show the lad where he may find climate, soil, gold, silver, fruits, commerce; that grammar is the science of expressing one's self well in driving a good bargain; that physiology is the science of prolonging human life to accumulate vast riches; that arithmetic is the means of reckoning the number of pigs or dollars one may possess; that the whole of life is, first, last, and always, "to make money." MONEY! Ah, "what does it profit if a man gain the whole world and lose his life!"

This whole muddle of the soul is caused by a complete misunderstanding of the object of life itself. Let the boy or the girl know from the very start that these things we have just spoken of are but the bread and clothing outfits, which are to sustain the body while they are doing business for time and

endless eternities. The greed for gold, if not checked soon, must unmistakably weaken our final intellectual powers. The very fact that men can succeed better in the business world because they are educated, is emphasized too much of late. The college does not stand for gold or material wealth and power. The college stands for the unfolding of developed manhood and womanhood. It must be the last institution in the world to deceive men as to what is the true aim of life. The college should be an armory of protestation against the materialism, extravagance, sensuality, greed, and one-sidedness of the times.

Ninety-nine out of every one hundred young men never complete the high-school course, to say nothing of a college course, giving as a reason, "I know enough already to make a living." What a pity! A living! The squirrel and the honey bee know that much. Are we, made in the image of God Himself, to put ourselves on the level with the squirrel? The majority of the people imagine that the college is an institution to prepare men and women for a professional life. NO! No! It is a place where the young are prepared for life. And life is not a profession, it is THE BUSINESS.

The masses, however, are waking up to the importance of the necessity for a specific preparation for life. The value of higher education is becoming more and more appreciated. Dr. Harris, after twenty-five years of close study of college statistics,

finds that the quota receiving a higher education to-day is three times greater than it was in 1872.

Dr. S. N. Fellows, of Iowa, has made the observation of every man who has held office in the United States, from the Supreme Court judges down to the members of Congress, and finds that college-bred men furnish thirty-two per cent of the Vice-Presidents, sixty-five per cent of the Presidents, seventy-three per cent of the judges of the Supreme Court, and eighty-three per cent of the Supreme Justices. Now, as there is only one college graduate to about seven hundred and fifty men, the opportunities for securing places of honor in our national life is notably apparent.

Dr. Thwing also has made this significant discovery, that out of fifteen thousand one hundred and forty-five persons whose names appear in our national biography thirty-five per cent were college bred. A well-read man was furnished with this same cyclopedia, and was asked to select from it one hundred Americans whose names would be immortal. After careful study a list of one hundred and fifty were selected, including reformers, teachers, soldiers, preachers, statesmen, inventors, business men, physicians, and lawyers, and it was found that seventy-five per cent were college graduates.

The ability even to make money is increased by the advantages of a college education. To present the facts is proof enough. A. T. Stewart was educated for the ministry, became a teacher, and then turned his attention to business, amassing a fortune

of forty million dollars. The first of the wealthy Rothschilds was educated for the Jewish priesthood, but turned his keen mind to money-making, whose accumulated millions carry on the largest banking interests in the world. Abram Hewitt, the millionaire, philanthropist, and good citizen of New York, was a college graduate. Samuel J. Tilden, another millionaire and honored citizen, was a college graduate. Henry Roosevelt, who left two million dollars to found a hospital in New York City, was a college graduate. So we might go on and name Stevens, Depew, Whitney, Fairchild, Choate, Lowe, the Astors, Vanderbilts, Biddle, Rush, Tudors, Durant, and many others; but enough.

We simply speak of these things to show that an education leads the mind out in every direction, which is not incompatible with success in any one direction.

But many say, "I can never get a college education." Listen, my friend! If you are under fifty, have good health, single, and no one dependent upon you, you can go to college. If you are too poor to pay your bills as some do, you can work your way. Thousands do this the world over. If you can not do this, you would never amount to anything if some kind friend would pay your way for you.

If it is impracticable or impossible for you to go to college, you can bring the college to your home. Go to some college graduate or good scholar, tell him that you want to educate yourself, and are willing to work hard to do it. He will then outline

a program of study, including history, literature, science, philosophy, economics, and so on. Put in your spare moments. Study hard. Associate as much as possible with educated men and women. Attend every place, and improve every opportunity where you will receive inspiration, outlook, and encouragement. In five short and happiest years of your life you will be amazed and proud to see how much you have done, how much you have learned, how much mental and soul power you have gained, with what ease you are able to grasp difficult questions, with what cheer and beauty the light of a new day spreads out before you. They are yours—for this world and the next. Sickness can never take them away. They will not go with the loss of property or burn in the withering flames. They will cheer you in disappointment. They will be your friends when all others have fled. When alone you will have the company of prophets, seers, poets, scholars, orators, scientists, and the merry talker. And when death causes this tenement of clay to grow cold, and the sweet voices and faces are heard and seen here no more—the knowledge, the soul growth and expansion you have gained, will serve you most of all “over there.” Indeed, the intellect is an unlimited power to an unlimited end.

Bryant in his beautiful tribute to the death of Schiller says in one place :

“Then who can tell how deep, how bright,
 The abyss of glory opened round?
 How thought and feeling flowed like light,
 Through ranks of being without bound?”

Yes, "Knowledge is power." It is a means, not an end. The struggle for knowledge is of more value to the struggler, than the mere possession of the knowledge. In fact, mere knowledge of itself is of but little worth. The knowledge we gain must lead to truth. The scattered bricks of the mason are of no value until with skill he builds a beautiful house. So knowledge must be wrought into truth and life. The great idea of education is to lead the soul out that it may see its relation, its place in God's economy, its destiny.

It is quite possible for a man to possess much knowledge, but not possess much truth. Truth is related knowledge breathing with life and divine purpose. Many people know that the Pilgrim Fathers landed in America in 1620; but how many know the philosophy of their beliefs and the leaven of their spirit in the evolution of this country?

Knowledge has to do with one thing, truth has to do with two or more things. You may know this or that as facts, but the question is, what has that knowledge to do with you and humanity? The arteries, bones, muscles, ligaments, tissues, blood, etc., are of no particular consequence unless they are associated with a living, pulsating, moving, thinking being.

So in the education of the soul the intellect first takes in knowledge as facts, single and unrelated. It, however, must not stop there. It must take this knowledge, like the weaver takes the warp and

woof, and weave it into a beautiful, serviceable piece of cloth.

Now all truth must ascend to the completion of one final destiny. To trace truth from thing to thing is not enough. It must be from thing to life, life to man, and from man to destiny. You see a tree. You say it bears fruit. It is good to eat. It sustains life. Well! Can you go no further? You have got to the animal. Must we stop there? Why, my dear friend, that tree is simply a means to a great, immortal destiny. That is, the tree is for food, food is for man, man is for eternity. Nothing really exists for itself. The spring is for the river, the river for the lake, the lake for the ocean, the ocean for man, and man for God.

We repeat again, the work of the intellect is to gather knowledge, to weave this knowledge into truth, to harmonize this truth with truth, and to direct the many springs of truth toward the river of eternal and God-like destiny.

It is not our purpose, nor would it be in place in a lecture of this kind, to go into any psychological analysis of the intellect; but we do believe it will be well for us to consider for a moment a few of the mental operations which are most essential to the acquirement of knowledge and truth.

Before the mind is able to know, it must be able to give ATTENTION. Before the general gives his command, he says, "Attention!"

ATTENTION is the listening, watching attitude of the soul, alert to catch every whisper and to note every relation.

Relative to the ability to amass knowledge and truth, more people fail in the power of the continuity of attention than anything else. If you are able to hold the soul upon a given fact until the sunlight of solution shines, you are a master. The child is unable to give long and consecutive attention. Like a tilting butterfly he flits from one thing to another too quickly to get any clear conception of anything. Here is the first great secret of intellectual success. The mind must be held with a fixed gaze upon the question in hand until the soul burns its way into the very core of the same.

The highest type of attention is relative attention. That is, the mind sees or gives attention to *many things* for the sake of *one thing*. It notes the action or existence of many things as they relate to each other, and through this process of induction the mind deduces truth.

Now while the power of attention is being exerted, the intellectual processes of comparison and contrast, or association and dissociation, are carried on. The known is compared with the unknown. In fact, we can only go from the known to the unknown. To-day helps solve to-morrow, to-morrow eternity. So one fact or truth helps to solve another fact or truth. The glory of our life is that we are standing upon the shoulders of all preceding ages.

In trying to hold the attention upon a given fact we are not simply to stare at it. We must particularize, name, number, and relate the facts and truth as they emerge to the surface. "We have eyes, but

we see not. We have ears, but we hear not. Minds have we, but we understand not." Ask the majority of people to describe a certain person whom they have seen, and note the lack of attention in their inability to describe the person. People go to the world's exposition, they see a great deal in bulk, but they see nothing in particular. I have asked farmers whether the cow's ears were before, behind, or under the horns, and not more than one-half were able with certainty to state the exact location. Many people complain of a poor memory, when in fact the trouble is the lack of attention.

Whatever the fact may be which is before us for consideration, it should have our full attention, while the powers of comparison and contrast, association and dissociation, skillfully sift out every fact and relation. In the process of noting the evolution of things and their relation, as they appear before the great eye of the soul—attention—let us emphasize the necessity of marking especially those things which were meant to be seen, and not the surface merely. Do you get my point?

Now, when the soul has hung the facts and truths of its observation and thinking upon the walls of its being, it must be able to go at any time, in the night as well as in the day, on the shortest notice, and find them. This power we call MEMORY.

How blessed, wonderful, and divine is the power of recollection! The sweet voices of yesterday, the joys of innocent childhood, the bright experiences of life, our virtues, and, alas, our vices! may come at

the command of the soul, or flit through the mind like the passing of birds, or intrude upon us when we would gladly forget them.

No thought, no deed, no feeling, is ever erased from the retention tablet of the soul. This is proof of man's immortality. We may be unable to recall a certain thing at a given time, but it is there nevertheless, and should the proper association, or the spring of its tongue be touched, it would play sweet music or thunder peal after peal of remorse, as the case might be. The absolute power of recollection makes possible a judgment-day.

The ability to recall at will may be wonderfully strengthened. The rules of mnemonics are very simple indeed. They are, ATTENTION, COMMITTING, AND REVIEWING often. In all of our listening, reading, thinking, and doing we should have this thought in mind, "I want to recall this again." Such a course would naturally lead to a life of virtue and nobility also.

At this point we see that the intellect needs creative power. It has the ability to note things, and to recall them. Now it needs a power which will enable it to weave, or build, or embellish life with beautiful and divine creations, or ideals. We have such a power. It is called the IMAGINATION.

The forts of armies, the pictures on the canvas, the statues of marble, the house in which we live, the rushing locomotive, the majestic ocean steamer, were first created by the Imagination. Irving thus beautifully describes it: "It is the divine attribute

of the imagination that it is irrepressible, unconfined; that, when the real world is shut out, it can create a world for itself, and with necromantic power can conjure up glorious shapes and forms and brilliant visions to make solitude populous, and irradiate the gloom of the dungeon." Shakespeare, even in words more beautiful, says:

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, and from earth to
heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothings
A local habitation and a name."

We may, however, let the imagination have wings too freely. This inventive power must be kept within the bounds of decency, rationality, and harmony.

Much of the sorrow, crime, and superstition in the world to-day is the direct result of uncontrolled imagination. The great danger of the average novel is, that it fires the imagination to abnormal flames, while the higher faculties are kept in the rear. To read good fiction is a benefit, but to read more fiction than anything else is destructive to the best thinking, calmness, and self-control. Fifteen per cent of the total output of books published in America for the year 1904 were novels. That is, of the 8,291 books published, 1,243 were novels. We might also remark here, that of the civilized nations America ranks among the lowest in the publication of books.

It is well to say that the imagination needs toning down, it needs balance, it needs solidity, and nothing contributes better to this end more than history, philosophy, science, poetry, and the writings of our best essayists. The woman who is a slave to fashion, gossips with the neighbors, and reads nothing but novels, can not help but be nervous, discontented, and abnormally imaginative.

What we have said of too much fiction reading, we can say of the theater. In most of the theatrical plays the lurid, obscene, and the trifling are attractively and with suavity presented to the gaping audience, who live and relive what they have seen and heard, until they are totally unfit for anything sound or serious. We are foolish enough ourselves, and see enough foolishness about us, without spending much time in reading about it, or seeing it enacted on the stage.

The imagination must be brought into harmony with the desirability of the real. It should illumine the ideal.

Therefore the faculty which must balance the creations of the intellect, and must have consideration as the soul rushes, with more than lightning speed, to the goal of action, we call REASON.

Common sense, good sense, are plain terms for reason. Reason is the ability to note the harmony, or the lack of it, in a given relation. This power is God-like in its very nature. To know the why and how of all things was the real aim and destiny of the Grecian Nation. Pythagoras, Socrates, Plato, and

Aristotle tried to reason out the philosophy of being. They did not succeed very well, but they taught the world how to reason.

"Come, let us reason together," is the voice of God. He who will not reason refuses to exercise his noblest power. There are people, however, who will say (and their number is legion): "I have my feelings about this question; I have always believed as I believe now, and I do not propose to change now, no matter what proof you bring." Poor, shriveled, bony, dried-up souls!

We have all the sympathy in the world for the man or woman who can not see the truth, but our patience is overtaxed when they refuse to try to see it. It is evidence, *per se*, of cowardice and weakness.

To follow our reason, enlightened by all the evidence that can be found, is to follow our real selves. What a travesty, what absurdity, what a pitiful contradiction, what insanity it is, that many will not do what they reason to be right! If it is good to follow our best judgment in some things, why is it not best to follow it in all things? Reason says, and God says, "This is the way, walk ye in it."

Now, Faith is no small factor in the ability to reason well. Faith is the calm of resignation to the conclusion of reason. It is the giving up of self to the real self, to the Ideal self, which reason points out.

In order to reason well, we must be honest with ourselves; we must lay aside all prejudice; we must

have a passionate love for truth; we must not stop until a satisfactory conclusion has been reached. The reason that Lincoln was able to reason so cogently, and to make truth so simple, and reason to such lengths, was that he was honest, and loved the truth above all fading things even more than his life.

In order, too, that the reasoner may be the best possible thinker, he must be theistic; God-centered, if you please. I say this without any thought of dogmatic religion. He must be spiritualized; that is, he must be in love with Him who is the Truth, who is the very center around which all truth must revolve. To refuse to follow God, or to fail to understand God, is to refuse to follow, or fail to know, the mighty tugging of God's gravitation.

The first thing to do in God's great college of life is, the quick recognition of Him as its first great Teacher. This can not be emphasized too much. All thinking, to be far reaching and of the highest value, must move majestically on to the completion of the Ideal Man. Now, the place of reason in this sum of all life, is to adjust the subjective Ideal to the objective Ideal. Many men and women the world over have within them some intuitive knowledge of or desire to reach the Ideal within the soul. But the soul needs a real, actual Ideal without, to which the imperfect ideal within may be adjusted. Now, God has given us just such an Ideal in the person of Jesus Christ. Therefore we declare again, from another angle, all of our reasoning must be

Christocentric ; that is, it must center in the Christ as God's Ideal, toward which the rush of life and aspiration must sweep.

Now in the process of reasoning, as we have already said, we reach conclusions ; that is, definite results. These conclusions settle into BELIEFS. This is the fruit of reason. It is inevitable. Not to have a belief relative to a certain matter, is to declare that you have not thought or reasoned much about it. Of course, in many cases and for a long time we may be doing much thinking, but be in a state of mental suspension. Belief is simply a system of individual interpretation. Belief is the settled conclusion of the judgment. Many people mistake feeling for belief. They are not the same at all. Many have plenty of feeling, but lack grounds for it. The emotion for some cause has been stirred, but the sensibilities have not labored in the least.

It is our duty as rational beings to systematize the truth we gather from time to time. We should as soon as possible formulate our ideas into beliefs. We should have some theory as to life, our relations to each other, and to God, and to destiny. We can not afford to toss with a careless hand the great questions of life aside. To call ourselves agnostics, is really to declare ourselves mortally dumb or inexcusably stubborn. We can afford to rest in the lazy satisfaction of "I do n't know" in some matters which amount to nothing. But when it comes to our relation to God and the destiny beyond, the question is too great to be tossed aside with flippant indifference.

But in seeking to establish a belief we must not demand the impossible. We must rest content to base our beliefs upon a part of the observations that might be made, and the evidence that might be examined. Of course, the more important the question in hand may be, the more careful we should be in coming to a final conclusion. While on the other hand, we must not refuse to decide a question because of its very magnitude. Such questions as our relation to our fellows and our relations to God and to destiny, are weighty indeed; but as they have so much to do with our immediate life and the future world, we can not afford to spend too much time in parleying or postponing decision.

Then when it comes to a decision which has to do with any question, we must not spend too much thought or time upon it relatively. We must not be like the young husband who spent all the money he had for a tub of butter, but bought no bread to use with the butter.

Life is too short, and there are too many things to learn, to spend too much time on any one thing. Here again the thought of balance crops out.

There is a serious danger of those who are passing the meridian of life to fail to adjust their beliefs to new truth. If they fail in this important matter of adjustment to new knowledge and truth, all advancement is forever ended. They then begin to lose their memory, they become narrow, childish, intolerant, and at last burn out like a worthless lump of charcoal. There must be a constant effort not

only to adjust ourselves to new knowledge and truth, but we should continually seek new knowledge and truth. Then when death does overtake us we shall be found to be a live coal, from which a beautiful flame shall again blaze forth in another world.

Now, in gathering knowledge, in deducing truth, and in formulating our beliefs, we should endeavor to classify or gather all this into systems. This ability, to my mind, is the mark of the true scholar. The effort should be to gather in the scattering facts, to coin it into knowledge, to deduce truth, to formulate beliefs with reference to certain relations, and to focus the sum of all these things into one grand system, or ideal of life.

Theoretically speaking, perhaps the time will never come to mortal man when he will be able to classify all knowledge into one grand system, or science. The struggle of life, however, is in that direction. We are now with wings of dizzy flight rising higher and higher, and as the stars of immortal truth become brighter and brighter the specks of fading systems and the dots of human differences become dimmer and dimmer.

We see this process has been going on, and is still going on and on. We went from idolatry to the worship of the true God; from gods many to one God; from tribes to great nations; from nations to the idea of one great brotherhood of man; from the chaos of a multitude of facts to science; from speculations to philosophy; from problems to mathematics; from the feudal exactions to a system of law. So we might go on and illustrate further.

We see in all our attempts to classify, however, there is the confusion of overlapping. This, however, more than anything else, proves that all truth is, after all, harmonious, and that one system might include the whole. It does, but no one but God can comprehend it.

It is hard to tell just where botany leaves off, and zoology begins. The sciences of biology, physiology, physics, psychology, theology, and other so-called sciences and ologies do not leave off and begin. These are but the classifications of men to accommodate their ignorance and the practical demands of the hour.

In all our flights after truth we should constantly balance our pride with the grace of humility. All true men and wise men feel the more they learn the less they know, or rather how much there is to be known.

Pope said :

“A little learning is a dangerous thing,
Drink deep, or taste not the Pyrean spring.”

Indeed, it would be unsafe to stop there; but we must begin with a little learning, and then go on up the hill to an eternity of truth.

Nothing is so unbecoming to the would-be scholar as vanity. Such a spirit is the essence of boast, and boasting is the crow of a fence-post experience. He imagines there are no more worlds to conquer, and spends his time now in strutting about showing what little he does know.

Every fact we learn, every truth we grasp, every system we embrace, profoundly teaches us that we have gathered but a few pebbles on the stretching shores of an ever-expanding ocean of truth.

We begin with the beautiful flower, and go on up to the dazzling gem, to the plunging, foaming cataract, up to the shining mountain peak, pass the soaring eagle in his dizzy flight, and thrust the quivering spears of our thoughts into the very heart of gravitation, and as our pride begins to boast we remind ourselves that we have poorly traced only one thread in the limitless mantle of God's thoughts. If now the searcher after truth is able to see life as a mighty ocean, and his being as the ship of a precious destiny, while knowledge and truth are but the sails with which to catch the kisses of God's breath, wooing him to heaven's shore—how beautiful and blessed it is for him to study the chart of such a voyage!

In the study after knowledge and truth we should cultivate a modest, yet a manly and womanly independence. If each soul would be frank to speak and live the truth as he sees it, what wonderful advancement we would make! Thousands have not the courage of their convictions. All great souls became great by following the path of their convictions. Without such princes the world would come to naught. As each one of us is so limited, and as truth is so big, God made us all different in some ways, so that much truth might be brought to light, and that we might love each other more for his per-

sonal contribution. Men are interesting to us in proportion as they are true to themselves. We love to hear certain persons talk we say, but it is because they speak their true selves in their own way. Imitation is tiresome.

All men love bravery and manly independence. But the cur who is afraid to speak forth his soul is despised by those at whose feet he tremblingly cringes. We are instruments in God's hands to bring knowledge and truth to light. Study and expression is incumbent upon every one who has the mind and the faculties of expression.

In the process of our intellectual development we should cultivate the positive rather than the negative side of our intellects. We should be constructive, rather than destructive. We admit that the wrong must be known, that the transgressor must be warned; that the breakers of all truth must be walled against; that sophistries must be picked to pieces and exposed; that truth and right of every nature must be defended,—but in all this we must be sure to give the RIGHT when once the wrong is pointed out. We must cultivate a fruitful garden, instead of building a fort of defense. Some people are forever pointing out this and that wrong, but are never heard to point out the beauties of this and that right. He who stops when he has killed the enemy, has quit when the work is only half done.

A reformer is one who makes over a thing from the wrong to the right.

To be constructive, we must build according to

the plans and specifications given us by the All-wise Architect. We can not make too much of this. To try to do anything less is simply patchwork, veneering. The intellect is the mighty lever whose efforts must lift the soul nearer the hand of Him who made the intellect to please Himself.

To build up a harmonious manhood and womanhood is the work of the soul. The intellect has a large place to fill in this divine building. And if we would apply the words of Longfellow in spirit, in recognition of the Master Builder, as he applied them to the State, we would succeed a thousand times better than we do. He said:

“We know what master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope.”

The limit of intellectual development is infinite. The intellects of David, Paul, Socrates, Plato, Erasmus, Bacon, Spencer, Marshall, Lincoln, were not freaks, but true representatives, leading on to the great possibilities of what the masses may become. Perhaps as long as the world stands, great intellects, like towering mountain peaks, will stand head and shoulders above the masses. But as these giants rise up and up into the regions of intellectual sublimity, they lift age after age the masses all about them. And to-day where the giants stand the masses will stand in a few generations.

Volumes alone can tell of the vast achievements of the intellect. To record the creations of the mind in poetry, in song, in invention, in reforms, in laws in the United States alone would tire and soon overburden the printing-presses of the world simply to tabulate them. The hundreds of papers, magazines, journals, and dailies do not tell a millionth part of the thoughts and deeds that daily sweep over the souls of men.

Sublime, indeed, is the power of the intellect! It has girded the earth with ribs of steel; it has plucked the lightnings from the clouds, and hurled them out over the world quivering with messages of life and death; it has dug from the bowels of the earth gold, silver, brass, iron, and diamonds, and fashioned them into articles of might and beauty; it has calculated the distances of the stars, measured their volume, and analyzed their long pencils of light reaching into millions of miles, and told the composition of the bodies from which that light emanated; it has computed the movements of the heavenly bodies with such accuracy, that we are able to know the exact time of the eclipses hundreds of years before they occur; it scans the heavens and notes the atmosphere, calculates the rate of the same, and warns us of the approaching storm; it can tunnel mountains, cut great ocean canals, tame the king of the jungle, bring to earth the soaring eagle, educate the ignorant, Christianize the heathen, and lift men to heights of glory, peace, and power.

No wonder David, the sweet singer of Israel,

cried out when he caught this vision: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than God, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep, and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord, our Lord, how excellent is Thy name in all the earth."

The intellect then, ladies and gentlemen, being of such vast importance and so capable of development, it behooves us to put forth every effort to bring it to the highest proficiency, power, and beauty.

LECTURE IV.

THE MORAL CAPACITY.

"THE Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?" Cain had just murdered his brother Abel. But who told Cain that he had done wrong? Ah, there was some capacity, faculty, or original instinct, call it what we may, thundered in the guilty soul of Cain the enormity and the awfulness of his crime.

Do you see that boy standing in front of the store there? He is fighting a battle, a fearful battle. You see no enemy, you hear no clash of arms, but there is a heroic struggle going on. Before the boy is a barrel of apples. He sees no one. He believes himself to be alone. "It would be no harm to take just one," he tries to persuade himself. "No one will ever know it," he continues. "But," says a voice within, which causes him to start with fear, "it is wrong! It is stealing!" The boy gathers himself up, and, with the flash of a conqueror glistening in his eyes, he says to himself: "I know it is wrong, and I will never take what does not belong to me." And off he walks, whistling a tune, not of retreat, but of victory.

Yes, there is such a thing as *wrong*, and there is such a thing as *right*. Nothing so distinguishes

the greatness of man as his ability to know and to feel the facts of right and wrong. It is with these two facts this lecture has to do.

God has so created man that if he does the right, as he knows and feels, he must feel the sweet harmony of peace play anthems of joy and victory in his soul. But if, on the other hand, he does that which he knows and feels to be wrong, the troubled harp of the soul will dole forth discord and notes of grief, condemnation, confusion, and defeat.

Right, in a moral sense, is a feeling of conformity to known truth. Wrong is a feeling of non-conformity to known truth.

We may know a thing to be right or wrong from an intellectual standpoint, and we may feel a thing to be right or wrong from a moral standpoint.

Let us cite one example to illustrate this point. The clerk is asked to measure off one yard of cloth for a customer. If the clerk measures off thirty-six inches of cloth he knows from an intellectual standpoint he has done right, and he feels from a moral standpoint he has done right also. But suppose the clerk has measured off less than one yard of cloth, for which he was paid, he knows from an intellectual standpoint he did wrong, and he feels from a moral standpoint he did wrong. Just so the moral capacity has to do with the feeling of approbation or disapprobation. Man has a distinct moral capacity, because he is able to feel the right or the wrong of his thoughts and actions. The intellect tells us as a *fact* whether this or that is right or wrong. The

moral capacity tells us with a *feeling* whether this or that is right or wrong. In other words, intellect is knowledge, while the moral capacity is feeling.

Many philosophers from the most ancient times have labored with wonderful ingenuity to prove the criterion or the grounds of right and wrong. Diverse, indeed, have been their opinions. The masses perhaps never think much about the philosophy of this most important subject. If, however, we knew the cause or the grounds of our moral nature, we would be much better able to cultivate and fortify it.

Some claim that the moral nature is simply another phase of our intellectual deductions. That it is simply a decision of the intellect. If this were true, those having the greatest intellects would be the most moral. Or that all would be equally moral as intellectual. This we all know is not true. It is a common observation among us every day to see men and women who are keen, quick, and strong intellectually, who display a woeful lack of moral conscience. We have some notable examples in history proving this fact. Napoleon was a giant in intellect, but he was destitute of high moral feeling. So we might name Burns, Byron, Eliot, Rousseau, and many others.

Others claim that our "highest happiness" is the reason we choose the right and avoid the wrong. This, however, makes man a mere pleasure-seeker. It is not in sympathy with the command of Christ, who said, "Take up your cross and follow Me." This is saying that man is capable of weighing the

consequences of every thought and action, which is an utter impossibility. It would leave every man to follow his own appetites, passions, and whims, the very thing which the libertine, glutton, anarchist, and drunkard does. No, such a theory is untenable.

So we might go on and name a number of other theories relative to the ground of right and wrong. But we contend that the grounds of right or wrong is, as we have already stated, a feeling within the soul corresponding to the knowledge of the same. This feeling is innate, original, and independent in the soul.

The feelings of right and wrong do not tell us what is right and wrong. The moral nature takes on a feeling which must correspond to the knowledge of the intellect. Here the thought of balance or harmony is to be noted. In many cases the intellect needs enlightenment, while in other cases the moral nature needs to be quickened or made more responsive.

The Hindu woman who throws her darling baby into the Ganges River has conscience enough, but she lacks enlightenment. The Christian woman goes to her and tells her that she is doing wrong, and tells her why. Then when the poor Hindu woman becomes enlightened, or the intellect becomes informed, she gladly spares her child, and at the same time feels a moral approbation. This Hindu woman first had a natural repugnance against throwing her baby into the Ganges River to be eaten by the crocodile, but as her intellect had been taught that

that was right her moral nature accordingly acquiesced. Now the Hindu woman has her intellect enlightened, and her moral feelings again acquiesce in an opposite belief.

This shows us how important true enlightenment is. The great difference in morality among us, is not a matter of conscience so much, or a difference of moral fiber altogether. It is much a difference of training or enlightenment.

How often we have seen men and women hold tenaciously certain opinions relative to some question of right or wrong. Finally new light was found, and these same people turned right round and took an opposite stand. Why? Because they gained new light.

Hence we repeat that the difference between one conscience and another, so far as different conclusions are reached, is the difference of knowledge possessed and the ability to feel the force of that knowledge. The sum of this knowledge and moral feeling is character. Reputation is what men are supposed to be. Character is what men really are. Now the moral capacity rings the character of the soul. It calls for right decision. It blesses if the right is chosen, but curses if the wrong is followed. The moral capacity may be made the pillow of peace, or it may be made a bed of thorns whose poisoned points torture to frightful dreams. Shakespeare says of the peace of the moral capacity :

"I feel within me
A peace above all earthly dignities,
A still and quiet conscience."

The poet Crabbe writes :

“O Conscience! Conscience! Man's most faithful friend,
Him canst thou comfort, ease, relieve, defend;
But if he will thy friendly checks forego,
Thou art, O woe for me, his deadliest foe.”

The moral feelings will be certain and pronounced, in proportion to the intellectual enlightenment and decision. If the intellect is undecided, and is looking for further evidence, the moral nature must be suspended accordingly. Many people purposely avoid light to shun a guilty conscience. They care nothing for principle for the sake of principle, but do dislike the unpleasantness of a revolting moral nature.

Very often our intellectual decisions seemed to have no moral bearing at first, but upon closer examination the interests of divine and human relations were seen to be at stake, and at once our conscience began to approve or disapprove accordingly.

Before the moral nature is able to feel what is right or wrong, all possible data must be collected and used to reason to logical conclusion. Many people have likes and dislikes, desires and wishes, often selfish within themselves, and then mistake these for a moral conscience. The thermometer does not make the cold or heat, it simply registers the actual condition as it is. So our moral feelings must be sure to register our real, honest, exact, intellectual judgment. Right here is the battle-ground with many perplexed souls. Many would like, for the present at least, to have or do this or that. Hence

they declare that because *they* desire it, it must be right. But if, on the other hand, somebody else had or did the same, and they did not desire it, it would be entirely wrong. The trouble is this, the selfish self is substituted for the real self. This trait or weakness is very prominent in children, but should have no place in honest, true men and women.

As we have said, some people have more intellect than conscience, or moral capacity. They know what is right and what is wrong, but they are not moved to *feeling* in the same degree. The ideal would be that the moral nature be just as keen in its moral feeling, as the intellect is in its mental judgment. On the other hand, there are people who have more moral feeling than intellectual perception. Here the ideal would be that the intellect be made quicker and stronger in laying a better foundation for the moral nature.

Here we see that a balance of development is required. If the intellect is neglected, but the moral capacity is cultivated (so far as it can be in that limited way) the result must be fanaticism, bigotry, and superstition. On the other hand, if the intellect is enlightened, but the moral capacity is suppressed, there must be defiance, crime, and finally moral skepticism. In both cases, where either capacity is cultivated to the exclusion of the other, complete degeneration must be the final outcome. All possible knowledge must be sought; it must be applied, and its philosophy should be understood. Then the moral feelings should be obeyed, and kept

as sensitive as the strings of an eolian harp. Then, with skillful hands and delicate harp, sweet music would charm the soul to thoughts and deeds sublime.

There is a disposition on the part of some to think lightly of right and wrong. They would make it appear that those who dare insist upon the complete doing of right and the clear avoidance of wrong are tyrants. Of course such people say that if anything bad or calamitous results from a so-called wrong course, that is unfortunate. But they would make it appear that it was no fault of any evil principle, simply the individual weakness of the one indulging. Like the old Spartans, they would say that it is no harm to steal, but it is a weakness to be caught. In fact, they claim it is no harm to drink, to gamble, to commit adultery, to defraud, or to commit any other crime, if it is done in a respectable way, and the appearance of gentility and good manners are, in good dress with a pretended grin, kept up. In fact, their whole philosophy is, it is not the *doing*, but the *manner* of the doing, and the degree of innocence pretended, that need have any attention.

Some are not so bold as this class, but nearly as inconsistent. They would make two divisions relative to the propriety of certain classes doing this or that wrong. They say, such and such things would not do for the ministers to do, but of course it is no harm for the laity to indulge in. But God says: "There are no respecter of persons with Him." What is wrong for one, is wrong for another.

He who does the right, stands free before the Judge of heaven. But he who does wrong, is an outlaw before the great bar of Almighty God.

It is impossible to gloss over crime of any degree or kind. Filth is filth, and disease is disease, no matter what we may call them. Because the poisoned viper is painted in gorgeous colors, that does not make his sting any the less deadly. No matter what we call crime, filthiness, vice, sin,—the results are the same. Right is the starting-point toward heaven, but wrong is the starting-point toward hell. One is life, the other is death. One is joy, the other is misery.

The essence of moral quality is motive. By motive we mean the moral character of our thoughts or deeds, whether or not we meant good or evil.

We may do a wrong act, yet if our intentions were good we are free from moral guilt. There must be intention, not mere passiveness. It is not enough to say, we meant no harm; but did we mean good, is the question. We must think, speak, and act in such a way that we have a right to expect positive good to result. It is not a question whether the surgeon did not mean to kill the patient; but did he pursue a course according to his best judgment which was for the best interests of the patient?

So we repeat, it is not a question as to what we might not wish from a certain course of conduct, but did we act with the highest result in view?

This naturally leads us to remark here, that we are guilty of doing wrong, in proportion to the pains

we take to avoid the wrong and of gaining knowledge according to the importance of the case in hand, which might have prevented that wrong.

Goodness is not exclusive, but inclusive; not subtraction, but addition; not passive, but active. If a man does good accidentally, that does not make him a good man. Or if a man does bad accidentally, that does not make him a bad man. His character must be as his intention or his motive, and the efforts put forth to realize his intention. If he intended good, but evil resulted, he must be counted good. But on the other hand, if he intended evil and good resulted, he must be counted bad. A man is good in proportion to the value of his intentions, and the effort put forth to realize those intentions. Simply to desire a thing is not enough. There must be a struggle made to make the intention good. Many people mistake wishes for intentions. A mere wish without a great struggle to make that wish a fact, is nothing but a dead bone disconnected from all life or organism.

To be able to know that this or that is right or wrong, and to be able to do the one and avoid the other, predicates accountability and responsibility. The limit of our accountability and responsibility is defined by our opportunities to know, and our freedom to choose and to act. We repeat, that we are not so much accountable for what we know, but for what we might have known. To refuse knowledge, is to commit intellectual and moral suicide. Our happiness is increased in the same ratio that we

seek knowledge and apply it. Our misery is great in proportion to the knowledge we refuse to comply with.

We must not only do good, but we must have the spirit of goodness. Evil suppressed is evil still. If evil exists in the soul, or rather if we have an evil soul, it will break forth in thought and act, according to the temptation and the walls of restraint. If men were as free to do wrong as they are to do right, and they still possessed the spirit of evil, what crime and woe would deluge poor humanity! We may compel men to obey law, but that does not regenerate men. The law is good, but we need the spirit of goodness. It is no virtue to simply determine not to be bad. We must determine to be good. Simply to keep out of mischief is bad enough for prankish school children to think about, but men and women should resolve to reach the highest possibilities of positive excellence.

What further proof is needed to show the depravity of the human soul, than that it may reach a point in its sinful experience where it may enjoy a wrong course more than a right one, or that the pain of a restrained wrong course is greater than a restrained right one?

Nothing is so disheartening to the educator and civilizer as he beholds the Indian student after graduation go back to his tribe, lay aside his civilized dress, and don again his feathers and blanket. In other words, to know that he takes more pleasure

in a shiftless, wild life, than he does in a high, noble Christian civilization.

That man or woman, or boy or girl, can be said to be degraded, when he or she derives more pleasure in a wrong course than in a right course. And we are degraded in proportion to the pleasure we may derive in a wrong course above that of a right one.

It is not the amount or the kind of wrong which we commit that makes us morally bad; but it is the fact that we choose to follow a wrong course at all. In the penitentiary all are criminals. Some have committed one crime, and some another, some great and some little; but all are criminals nevertheless. So in the moral world, if we choose to follow a wrong course we are immoral, no matter how small that immorality may appear to us. Little sins, and big ones, are but weak subterfuges of weak and defiant souls who try to palliate the wrong they choose. When a wrong course is chosen, the degree of crime simply depends upon the disposition, the opportunities, or the walls of restraint. There is no such thing as being partially in a right, and partially in a wrong course. If we choose the least possible wrong, we are in a wrong course. If we choose all right, we are in a right course. "Ye can not serve two masters."

And our appreciation of the right will be in the same proportion as we hate the wrong. He who has no great regard for the right, will think lightly of wrong. To speak most reverently of God, we would

say, He hates the wrong with a perfect hatred, and He loves right with a perfect love. We should do no less.

God is right, and He made everything right. He also made man so that he might know the right, and be able to do the right. God did not give man all knowledge at the first, but such as he could understand and find out for himself. Neither is man bound like Prometheus to a cog-wheel, with which he can only move as the cogs mash into each other. Man is not a machine, but a winged soul, whose flights may be from mountain-top to mountain-top, "from glory to glory." God proposed that man should work out, by His divine aid, his own salvation, and in this working out he should find his delight and mission. The greatest joy man is capable of experiencing is, the discovery and the living of TRUTH. Truth is the knowledge of harmony. Right is the feeling of harmony. Wrong is the feeling of transgressed harmony.

Action or expression is the means whereby truth is proven and made real. To give expression to right feeling strengthens that feeling. To suppress the execution of right diminishes the power to appreciate the right. All growth and joy is the result of expression. Growth in fact is the result of making an effort to objectify what is subjective. In other words, it is the increment of realization. Without expression all is a waste and barren desert. Beauty is expressed in the blushing flower, in the fleecy clouds, in the diamond dewdrop, and the leafy vine.

Power is expressed in the rushing torrent, in the flashing lightning, in the arm of gravitation, and in the whirl of the cyclone. Love is expressed in the caress and kiss of the fond mother, and in the sacrifice of the Savior on the cross for poor humanity. Man is really an expression of God to be expressed by himself. Hence it is mightily incumbent upon us all to speak and do that which we believe to be right. In no other way can truth find its way into the world of human destiny. If we believe a certain thing to be right, we should say so kindly and with supreme conviction. And if we believe a thing to be wrong, we should say so kindly and firmly.

Thus the fact of accountability leads to responsibility, to expression, and finally to duty. Duty implies relation. Duty, says Webster, "Is that which a person is bound by moral obligation to do, or to refrain from doing." The poet Whittier says with much force:

"The stern behests of duty,
The doom-books open thrown;
The heaven ye think, the hell ye fear,
Are with yourselves alone."

Luther, the lion of the Protestant Reformation, knew what duty meant. He spoke:

"Put thou thy trust in God,
In duty's path go on;
Fix on His Word thy steadfast eye,
So shalt thy work be done."

Wellington, that intrepid general, once exclaimed: "I came here to do my duty, and I can

neither do nor enjoy satisfaction in anything excepting the performance of my duty to my country." What wonder such a man might conquer a Napoleon, in whom was no sense of duty!

Duty is the soul saying, "Go, Do, Be!" What a feeling is that which speaks within the soul, "I ought! I must!"

The feeling of duty is often submerged by an aversive feeling to perform duty. Hence this should warn us that when we know a thing to be our duty we should do it, no matter how we feel. People get so in the habit of doing what they feel like doing, that they soon mistake their disinclination for the voice of duty. The feelings of conscience are not the same as the feelings of the flesh or of selfishness. Here is the battle-ground of the feelings—the war between the spirit and the flesh. But the soul must have the victory. The flesh is a blind, cruel tyrant. Duty enlightened by knowledge would carry us on to a happy, joyful, successful consummation. But mark you, if you turn your back upon the pleading and demanding voice of duty, sooner or later your frail bark will be dashed upon the cruel rocks, where the broken and drifting fragments will forever tell of an inglorious wreck.

If we do our duty we shall be rewarded; but if we do not we shall be punished. The nation makes a law, and with the law there is a punishment specified if the law is not obeyed. In nature, so far as the physical laws are concerned, if they are not obeyed punishment must follow. The fact of pen-

alty is as much a necessity as the fact of reward is just.

Punishment, in so far as it touches this life to reformation, is the warning voice of love. Pain or punishment is the signal that would make us turn from that which produces it. Not to inflict punishment would be to stamp approval upon all wrong, and leave no way of knowing what is right or wrong. Punishment is the result and a warning. It is self-inflicted. It is the absence of harmony. As we have said, it is a warning that we are doing wrong, and should lead to reformation. In the second place, it comes as a final result after all opportunity for reformation is forever cast aside. The length and degree of any punishment must depend upon the character of the crime committed, and the fact of reformation while such is afforded. There must come a time in the lives of finite beings when opportunity for reformation must close; when that which has been sowed must be reaped. Eternal punishment is based upon the principle of destroying eternal relationships beyond the possibility of restoration. Eternal punishment is absolute and final only when disobedience has been absolute and final. Eternal punishment begins when the last moment for repentance ends, and that is death. Death ends the last opportunity to renew right relation with God and man.

The reasons for and the end of punishment are three in number; namely, preventative, reformatory, and consequential.

We are prevented from committing further wrong either by suffering ourselves or seeing others suffer. We are reformed, or caused to forsake wrong and do right, because we have suffered ourselves, or have seen others suffer. Such suffering has awakened us to see the need of reformation. Consequential punishment comes when the last chance for reformation is put aside. This ends all hope, and the loss of hope is the greatest of all punishments! Of course, all punishment is immediate to some degree, which, if not heeded, will prove final.

Let us take warning from the fact, that the longer we defer reformation, the less inclined we are to reform. And let it be further noted, that the longer we defer reformation, the less power we have to reform. Let us know, too, that all punishment is relative; that is, if one member or capacity suffers, all must suffer with it. The sum total of our manhood and womanhood is either realized or destroyed by the harmony or the conflict existing among our several capacities. And let it be here stated that the degree of pain or sorrow caused by wrong doing is greater as we go from the physical to the spiritual. Physical punishment is animal and temporal; but the punishment that follows the sinning soul is spiritual and eternal.

Eternal punishment will not follow as a result of ignorance, but the limit of our happiness, and the happiness of those with whom we associate, for time and eternity will be lessened by our ignorance and the inability to know how to live. The highest

happiness can only come as the highest knowledge is followed by the most perfect doing. This is true of the physical as well as those things which pertain to the social, mental, moral, and spiritual.

It is important, then, to ask the question here, before passing to the applications of duty, What is to determine, or rather what is to help each individual in determining what is right and what is wrong?

That is, what are some of the immediate tests which all may apply with uniform success in judging the right and the wrong?

As we are Christians, and Christ is the Ideal, we must be governed by what He has to say on any given question. If, then, there is doubt, we should see what the inspired Word of God, other than the teachings of Christ, have to say. If, then, we are still in doubt, we should see what science has to say. If the question seems not to be answered by the teachings of Christ, or by the Bible in general, or by science, then the experiences of men, assisted by logic and philosophy, should be carefully weighed. If still there is doubt relative to what is right or wrong, then the conclusions of the leaders of Christ's teachings should be followed.

Now if under any circumstances there comes a time when it is necessary to apply the above tests in order to settle just what is right, or what is wrong, they should be honestly applied. It will be impossible to test all of these means of arriving at truth, without the intellect coming to a conclusion, and the

moral nature taking on a feeling of either right or wrong. Then, no matter what may be our likes or dislikes, we should act according to our moral judgment based upon the impartial intellectual examination we have made. Our position relative to right and wrong should be always open to further evidence or conviction. With the increase of age, knowledge, experience, and augmented powers to investigate, there must come times when some of our earlier notions of right or wrong must necessarily be changed.

Let us cite one or two things which are held by some to be wrong, and by others to be right, and apply the tests we have mentioned, and see what the result may be. First, some say that it is wrong to use tobacco, and some say it is right. It can not be both. It is either right, or it is wrong. (1) Does Christ in any of His teachings say in any way whether or not the use of tobacco is right or wrong? In the first place Christ sets up the highest ideal possible. He said, "Be perfect, even as your Father which is in heaven is perfect." Now, the question is, does tobacco make for or does it hinder the attainment of this ideal?

Then Christ said, "Blessed are the pure in heart, for they shall see God." Now, we raise the question, Is the use of tobacco in keeping with the highest type of purity? Christ also teaches us to care for the body. In the light of to-day's science does the use of tobacco injure the body? The harmful effects of tobacco are plainly taught in every school in the

land. In another place in God's Word we are taught to "lay aside all filthiness and superfluity." Again the question is, Is tobacco filthy, needless, and wasteful?

Is it not evident now, beyond the shadow of a doubt, according to the reasoning of Christians, that the use of tobacco is an evil?

So with many other debatable questions they can be taken up, and with a complete nicety be proven to be either right or wrong.

But not only are we to desist from what is plainly wrong, but we are commanded (and it is founded in common sense) to "Abstain from the very appearance of evil." This principle is amply enforced when the yellow flag of smallpox is hung out. The great danger is, that people who have not the highest and most delicate sense of right and wrong, and especially those who do not care to have, try with wonderful zeal to widen the territory between right and wrong. They love to make it appear that the dividing lane between right and wrong is a wide one, and that nothing in it is wrong. This lane, however, is indeed the devil's lane. It is the questionable, the debatable, the doubtful, the shadowy, which, after all, lead at the first the masses astray.

If people took the same precaution in morals and religion as they do in business; namely, "no risks," hell itself would be daily denied its deluded victims. People seem to think there are no decoys in the moral world. There are, however, and on this questionable ground is just where they are hung out. BEWARE!

If the spirit of fairness, honesty, unselfishness, and a real desire to do what is right are enlightened by the teachings of Christ, the general teachings of the Bible, the deductions of science, the practical experiences of men, and are obeyed, nothing but good can result.

As we have said, duty has reference to accountability and responsibility. We have a decided feeling within us that we are accountable to some one for our manner and spirit of living. And we have a decided feeling within us that we are responsible for the harm that may result because of a wrong course chosen. How quickly the child even, when he is conscious that wrong has been done within his sphere, asks the question, "Am I to blame for that?" "Was it my fault?" He realizes his accountability and his responsibility.

We are accountable to and responsible for our relation to and our actions against ourselves, our fellows, and God.

This now brings us to the point where we shall discuss the principle of DUTY as it should be practically applied. We shall discuss the subject of duty under the following heads: Duties to Ourselves, Duties to Our Fellows, Duties to God, and Duties to all Sentient Beings.

FIRST. DUTIES TO OURSELVES.

We have a feeling within us, account for it as we may, that we ought to do, or we ought not to do, certain things with reference to our well-being.

The Creator has put within us a feeling, which is in perfect harmony with His laws, that we must enforce certain restraints, and enjoy certain privileges which have to do with the evil and the right of every part of our being.

Our bodies are given to us as a means to an end. As such we are duty bound to keep them strong, healthy, pure, and clean. God says in His Word: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The interests of our bodies must be taken into consideration before the appetites or passions of the same. Many things may be pleasing to perverted appetites and passions, but which if indulged in will in a short time bring ruin upon us and our posterity. The necessities of the body should have a plain hearing before the pleasures. The pleasures should follow, not lead. To follow our appetites and passions is a weakness every man, woman, and child should labor to be freed from.

We have no right to injure the body in any way whatsoever. To maim, to weaken, to disfigure, or to take our own lives is a great sin. To commit suicide is simply self-murder, and we have no more right to murder ourselves than we have another.

So with every capacity of our being, including the social, intellectual, moral, and the spiritual capacities, we are duty bound, so far as we are concerned ourselves, to care for and develop these. We simply hold these capacities in trust. They are God's

investment, and He holds us accountable for their use and growth.

Every soul should strive to cultivate to tender responsiveness that innate feeling, "I owe to myself the fullest measure of care and development possible." No matter how well we try to treat our fellows, if we do not treat ourselves well we must writhe under a cloud of condemnation, and in a short time will treat our fellows as we treat ourselves.

The safety, care, purity, and welfare of our fellows must find its foundation in the manner and spirit with which self is cared for. This leads us to consider the second thought of duty,

DUTIES TO OUR FELLOWS.

It is pitiable ignorance and insolence for any person to say: "Let others take care of themselves," "I have to make my own way; let others do the same." Everything we owe to ourselves, we owe to our fellows. He who refuses to recognize the needs of his fellows most miserably neglects his own, for his highest needs are relative.

"No man liveth to himself, and no man dieth to himself." The man who has the audacity and the ignorance to declare that he owes no man anything, is the very man who would be the most miserable if he were thrown out with no company but himself. Those who refuse to contribute their share to the common stock of the world's needs are the very ones to make the largest demands for themselves. Our

interests are so bound together that if they are not rightly reciprocated harm not only comes to the one against whom wrong has been committed, but the one doing the wrong is harmed also.

It is a great wrong to influence by example, or by advice, or to do a thing ourselves, for the sake of any reason or gratification whatever, that will injure the bodies, social natures, intellects, moral natures, or spiritual natures of others. We must take up such a course in life, that there can be no possibility of doing others injury. We should engage in no business, profession, or indulge in any pleasure where there is the least possible doubt relative to the safety of others. This safety also must take into consideration every capacity of man. God tells us, "If eating meat offends my brother, I must eat no meat." That simply means that if my life, habits, or business in any way injures others I must stop that which injures.

In the great degeneration and death of mankind it matters not so much how men, women, and children are killed. Whether they were poisoned or shot is of but very little consequence. The awful result is, they are dead!

It is not the question, who gave the first kick or the last kick to the making of a drunkard, libertine, or gambler, but who gave any kick? The how of the question is not so important as the fact itself. It is not a question of moderation, so much as a question of principle.

We emphasize again the fact that we must not

only take into consideration the legitimate rights of others, but the weakness of others. The spirit of denial must have a large place in the life of a real Christian.

There is but one great sin among men, and that is SELFISHNESS. The sin in this is, the quality of putting self always before the rights, comforts, and highest welfare of others.

Some feel duty bound to care for the body, both for themselves and others, but they do not feel obliged to care for the other and higher capacities. If they are asked whether or not they believe God has given a single faculty which is not their duty to cultivate, they will answer, "No." They can not do otherwise and be rational. But, can we be counted moral in the highest sense, if we fail to do that which we believe to be right?

The subject of right must touch every duty, and it is our duty to cultivate and help others cultivate every part of our being. This duty must extend from the least to the greatest of duties. In other words, every thing must be done which will help the greatest development of every capacity from the physical to the spiritual; and everything must be left undone which would hinder the greatest development of every capacity from the physical to the spiritual.

It is the duty of children to obey their parents, teachers, and in many cases those who are older. The fact of obedience reaches to the citizen, student, apprentice, employee, and soldier. The highest type

of duty, however, is that of co-operation. It is our duty to co-operate in every movement which has to do with our composite development.

Husband and wife must co-operate to make possible the happiest home. Father and mother must co-operate to rear their children aright. Citizens must co-operate to make just laws, and they must co-operate to enforce them. The higher the work, and the more far-reaching the same may be, the more is co-operation necessary. It is necessary to co-operate in order to care for the body, but as the social, intellectual, moral, and the spiritual capacities are more a matter of relation, so much the more are we duty bound to co-operate in their development.

But before any man can fully co-operate in the complete development of every capacity, he must take God into consideration. This leads us to consider, thirdly,

OUR DUTIES TO GOD.

This feeling is innate. It is original with the creation of man. God made man in His own image, and with that special distinction He put a feeling within him that he must sustain certain relations to his Maker. He feels that he is in duty bound to worship his Creator, that he is under obligation to obey God, and that it is incumbent upon him to love God. In accordance with this feeling, God has made every provision to help man in the discharge of these duties.

To acknowledge God is vitally necessary. If men will not acknowledge God, which is the highest duty men can enjoy, how will they feel bound to observe a lower relation if it is not in accord with their choice? Many men observe many lower relations with the alacrity of cheer, but if they refuse to recognize God, the highest relation possible, will they not refuse to disregard other relations, if for any reason they do not suit them? We do not mean to say that these never take up their cross and do often for the sake of others great service. But we ask, having refused to take up the greatest duty, will they not fail often to take up many lower duties?

There is great reason why every soul should recognize God. First, it is our greatest duty; and second, with the performance of our greatest duty we receive divine co-operation and willingness to perform ALL duties.

Our relations may extend even beyond ourselves, our fellows, and our God to all sentient beings; that is, all things having feeling. This leads us to consider, fourthly,

OUR RELATION TO ALL CREATURES OF FEELING.

It is our duty not to cause unnecessary suffering in the animal kingdom. It is a mark of civilization that humane societies have been organized to protect helpless animals.

Children should be taught to be kind to animals. The child who is allowed to treat the cat, dog, horse, cow, or bird cruelly, will be very likely to treat his

fellows cruelly. To my mind, a whip is a cruel thing to put in the hands of a child. He soon learns to desire to run the whole plantation with the whip, or by force in some other way. The whip is very suggestive of tyranny.

It is equally absurd and wrong to put a sword, or a toy revolver, or a gun within the hands of a child. These stir up the desires to slay, kill, and torture. It appeals to brute force. Many a boy was taught to be a murderer by thoughtless parents placing a toy revolver within his little hand.

There are enough of innocent toys to be had which suggest peace, labor, education, invention, amusement, entertainment, and skill, without resorting to such bloody instruments as pistols, daggers, swords, guns, slings, and spears. A revolver placed in the hands of a little boy on Christmas does not suggest to him much about the Prince of Peace.

These are a few of the great principles which underlie the facts of right and wrong. We have not gone into detail, but have simply brought out the grounds of right and wrong, and pointed out some of the main duties which devolve upon us as accountable and responsible beings.

We have the divine example of right before us in the person of Christ and the teachings of His Word. We have also the feeling within us that we are duty bound to struggle for the ideal.

All the forces in the universe are making for the triumph of the right. "He will not fail nor be discouraged till he have set judgment in the earth, and

the aisles shall wait for His law." So says the Word of God. Right must finally prevail.

Shakespeare says :

"Poise the cause in Justice' equal scales,
Whose Beam stands sure, whose rightful cause prevails."

If the Greeks found consolation in the belief that their goddess, Nemesis, would finally deal justice to every man, how much more should we as Christians believe that our Heavenly Father, who knows all things and loves all His children, will see that they have their just rewards?

What wonderful strides the Christian world has made in the cause of right and justice! At first men dared not think, much less express their thoughts. They were made at the penalty of being torn to pieces by wild animals, or burned at the cruel stake, or torn to bits by wrenching, twisting machines, to accept and practice what many knew and felt to be wrong. Thousands, yea millions, refused, and willingly gave up their lives rather than betray their moral instincts and their God.

Millions were held in slavery, treated like dumb cattle, bought and sold to the highest bidder. At last by the help of Almighty God men threw off the yoke of tyranny, and joyfully leaped out into the sunlight of liberty.

To-day courts of justice sit to hear complaints, and to punish according to the logic of evidence. Our wrongs may be redressed.

We have not reached that degree of legislation

and law enforcement that is most desirable, yet we are making good progress, which assures us we shall reach perfection some day.

One hundred years ago slavery was trafficked in just the same as any other commodity; the masses, including ministers of the gospel, drank intoxicating liquors; atheism was the popular belief of the day; Sabbath desecration went on without thought of restraint or reproof; dueling was practiced by the most respected in the land; gambling was one of the chief amusements, and was considered a legitimate way of making a livelihood; prostitution stalked abroad at midday, and social impurity alarmed but few to bewail the tendency of the times; profanity was heard on every street corner without thought of reproof; bribes were given and received in high places, and votes were bought openly without fear of protest; highway robbery and petty stealing were carried on to the great danger and loss of the public, but the offenders could seldom be brought to punishment. We might go on and name many other things which were done with a wink of approval, which to-day are held as grave crimes, but we can not take the time.

Behold what wonderful advancement we have made within the last fifty years and less! Slavery has been abolished. Drunkenness is considered a disgrace, and the man who uses intoxicating liquors is wanted in no man's employ, while a few States and a majority of the counties of the United States are under strict prohibitory laws. Atheism has no

intelligent hearing, and he who believes in no God is thought to be certainly demented. Sabbath desecration is being lessened every year, while the numbers attending divine worship on that day are increasing. Gambling is prohibited by law, and all schemes of chance are not only prohibited by law in nearly all of the States, but are allowed no transportation in the mails. The sending of obscene matter through the mails is a grave crime to-day. The manufacture and sale of cigarettes are prohibited in many of the States. Dueling is not allowed. Highway robbery is punished with a swift and sure hand. Polygamy is prohibited. And attempts to bribe or to buy votes is held as a crime, and can be punished by law.

Hundreds of reforms have been inaugurated within the past fifty years, but we have only named a few of the most important. Other reforms are before the people, and will become laws in a very few years.

In addition to the great strides we have made in legislation and law enforcement, we have builded hospitals, endowed colleges, built homes for the orphans, the poor, the sick, the deserted, and the dissipated. The effects of alcohol and tobacco on the human system is taught at the expense of the public in nearly every public school in the Union. Employment agencies are maintained in every city. Free lectures are given to the public in many cities, towns, and hamlets. Free libraries are open to millions all over the land. Chautauquas are held in

almost every county and large town, where millions gather to be instructed and lifted into a purer life. And mightier than all these are the Sunday-schools and the Church, which gather within her walls every day almost nearly half the population of the globe. Here they are taught about God and righteousness. Every day these teachings crystallize into laws and high moral standards, which in a few generations will transform the entire world into a place where the "will of God will be done on the earth as it is done in heaven."

We are just in the morning of our moral day. As the sun advances toward his moral meridian, we rejoice more and more in the health and beauty of his beams. Some day he will reach his zenith, and there God will command him to stand still as of old. Then in the vertical rays of his light every wrong will be found and banished, and right will be exalted everywhere.

The visions of many prophets have been reached and passed, while the visions of the most heavenly are now within sight. We know now that they too will be realized in the years to come. They are coming!

LECTURE V.

THE SPIRITUAL CAPACITY.

THE spiritual capacity is the topmost round in the scale of our being. Our feet walk the earth, but our spiritual natures reach up to the great white throne of God Himself. Ah, what tall beings we may be! God made man from the dust of the earth, but breathed into him His own image or character. Thus man is both physical and divine. Indeed, the creation of Adam was the beginning of God's incarnation. All men are incarnated in the likeness of God, while Christ was God incarnated in the likeness of men.

Relative to this wonderful estate the poet Bryant has beautifully written :

“Well, I have had my turn, have been
 Raised from the darkness of the clod,
And for a glorious moment seen
 The brightness of the skirts of God :

And knew the light within my breast,
 Though wavering oftentimes and dim,
The power, the will, that never rest,
 And can not die, were all from Him.”

We do not mean here, when referring to the term capacity, nor have we meant anywhere in these lec-

tures, that the soul is divided into several faculties or arbitrary compartments. We simply mean that the term capacity refers to a certain quality or quantity of soul essence. God is one, but in Him are Father, Son, and Holy Spirit. The soul is one, but it has to do with things, principles, persons, and God. The different directions the soul takes we call capacities. The spiritual capacity is the greatest and the best quality of the soul, because it reaches up to the Greatest—God.

Man is the only physical being who possesses this divine capacity. The animal in the jungle may know and be able to reason more than we may suppose, but we are safe in saying that he does not instinctively reach up to God. He can not, for he was not created in God's image. Man's ability to reason is not that which distinguishes him from the animal. The difference is not one of mere intelligence. The difference is wide, distinct, and emphatic. Man was created in the likeness of God, the animal was not. Man was created for God, the animal for man. The greatness of man is not shown in his physical powers, nor in his social, intellectual, or moral powers. His greatness is expressed in his spiritual capacity. Man must be great in proportion as he reaches up to the Greatest. The sublime character of Moses is not shown in his learning, or his statesmanship, or not so much in his love for the people, but it is shown in his great love for God. Indeed, the greatness of Moses was but the outflow of God from his soul. Yes, man's greatness must be meas-

ured by his desire and the effort put forth to be like the Greatest, the Mighty God, the Prince of Peace.

All truly great men have been God men. The world can name many men who were rich, brilliant, daring, indefatigable in certain directions, and many who possessed great genius, but if these qualities alone distinguish them, they hold no warm place in the hearts of the world, nor are they held up for emulation. Dives, Cæsar, Demosthenes, Alexander, Rousseau, Byron, Burns, Eliot, Burr, Montaigne, and Payne were of these classes, but who tells the young to pattern after them?

On the other hand, with what pride every land and race of people the world over treasure in blessed memory such men as Abraham, Moses, David, Isaiah, John, Paul, Savonarola, Luther, Wesley, Knox, Milton, Gladstone, Garfield, Lincoln, Moody! Why? Because these were God men. No man in the history of the world has conferred much benefit upon the same who did not feel drawn out to God, and did not, to a greater or lesser degree, submit to that feeling.

The same may be said with reference to the benefit nations have conferred upon the world. God works through nations like individuals in proportion as they recognize and follow Him.

The Jewish Nation recognized and followed God for a time, and He through them gave to the world the idea of one God, His power, mercy, and nature. The Greeks tried to fathom God through the intellect, and they taught the world how to reason and

know the philosophy of things. The Romans loved power, dominion, code, and trial, and God through them gave the world law and the procedure of justice. The English loved freedom and the right of social representation, and God through them gave the world the great Magna Charta of liberty. It has been reserved for America, who loves to apply the love of God in every detail of life, to give the world the highest type of Christian civilization.

Thus we see the great gifts of nations themselves have been great in proportion as they reached up to God.

We refer to these things because they illustrate how important the spiritual is. The soul may reach out in many directions, but when it feels after God it exerts its profoundest power. Hence the spiritual capacity should receive the most careful attention, and be cultivated to the highest degree.

God is a spirit, and we call that nature in the soul which reaches out to this Spirit the spiritual capacity. The grounds for this nature are evident. They are: First, there must be a God; second, He has to do with us; and third, we must have to do with Him.

There is a God, a First cause, a Supreme Being, a Creator and Preserver of all things. This is so evident that it is incumbent upon the man who disbelieves it to prove it not so. The fact of God is more evident than the most patent axiom of mathematics. God says, "The fool has said in his heart, there is no God." It does not say he believes there is no God. That would not meet the definition for

a fool. A fool is one who acts contrary to his best judgment. "The foolish man built his house upon the sand, but the wise man built his house upon the rock."

Men the world over believe in a God. There are a few abnormal souls perhaps who do not believe in a God. That, however, does not prove it so. In this world of sin, insanity, selfishness, and idiocy we may expect to find people who are sadly deficient in many ways.

Some deny the existence of the body, pain, sorrow, disease, sin, love, the need of government, and the blessing of existence. Every fact in the universe is denied by some one. Hence, if we would disbelieve in a God because some declare there is no God, we would likewise be compelled to banish every fact supposed to be well-known to every man.

Some men have tried to laugh God out of existence. In fact, nearly all of the attempts to refute the existence of a God have been the silly efforts of ridicule, guffaw, and the setting up of a straw God, whose brave demolition has caused the ignorant and irreverent to giggle their approval.

If the scoffing atheist were compelled to rely upon sound logic and philosophy to prove the non-existence of a God, his audience would snore in his face or leave his presence.

Dr. John says: "Man can not banish God from the universe by spelling His name with a little g. God came before the printer, and His existence does not depend upon the size of the letters used to spell

His name." Man is a thinker, and He who made man must be a greater thinker. Man was a thought before he was a thinker. And the One who first entertained man as a thought we call God. God's existence does not depend upon the name we may give Him. He is the "Great I Am," no matter what we call Him.

It is not our duty, nor is it necessary here for us to prove the existence of a God. His existence is too well believed to need an argument even. Suffice it to say that the world, the universe, man and his relation, his dependence and nature, demand a God who is supreme in intelligence, conscious, omnipresent, eternal, and all-powerful. Without this man has no place to begin and no destiny to strive for. The non-existence of a God is philosophically unthinkable. Even the heathen poet Horace wrote:

"He guides below, and rules above,
The great Disposer, and the mighty King;
Than He none greater, next Him none,
That can be, or was:
Supreme He singly fills the throne."

We must know that God's character and the form of His existence are perfectly independent of our feeble and changing conceptions of Him. We must know, too, that our conceptions of God are not all alike. Our conceptions of God depend upon our teaching, ability, education, character, age, and many other things. Relative to the main attributes of God, however, we may all agree.

The second proof of man's spiritual nature is, that God has to do with man. God created man. He made all things for his comfort, existence, and development. Now it stands to reason that the Being who created man and made the countless provisions we see all about him would in some way be able to communicate with the highest object of His creation. Shall He who gave the power of speech not be able to understand? Shall He who gave hearing not be able to hear? Shall He who gave feeling not be able to feel? Is it possible for the Creator of any power not to be able to communicate with that power?

Our notions of the possibilities of God's ability to communicate with man must be governed by the facts in the case. We must know, too, what a communication is. A communication is a thought conveyed by one and received by another. The manner of the communication has nothing to do with the fact of communication. To convey a communication by sign, telegraph, feeling, etc., is as much a communication as if it were conveyed by speech or writing.

And when we come to examine the ways God has of communicating with man, we shall see that He makes known His will in many ways.

God reveals His will to man in the physical realm. Man feels hunger, but that is nothing more than God telling him he needs food. Man hears the approaching storm, but that is nothing more than God telling him to escape danger. Man feels pain, but

that is God again telling him to guard against certain things. Thus we see that in a thousand ways in the physical world God communicates with man according to the needs of that part of his nature.

All our prattle and jabber about natural law, nature, etc., explains nothing. It is a weak attempt to remove God a little farther away. There must be a Creator and Mover behind all natural law, etc.

In the intellectual world God communicates with man. He tells man about space, time, beauty, how to know the truth, the laws of gravitation, the effect of the heavenly bodies, chemical affinity, the philosophy of all things. These are communications such as man is able to understand. Every fact, knowledge, truth, the relation and the philosophy of them are revelations from God to man.

God next speaks to man in his conscience. He tells him to do the right, and avoid the wrong.

In the spiritual capacity, however, God speaks to man face to face.

God has adapted Himself to man in every possible way. He speaks to man in nature; He speaks to man in His written Word; He speaks to man in the person of Jesus Christ; and He speaks to man as a spiritual being, into the very soul itself.

After showing how God communicates Himself to man, it is not necessary to even say that man is able to receive such a communication. To say that God is able and does reveal Himself to man, is to prove that man is able to receive such a communication. We believe we can know and hear God.

Our very argument for such an ability is proof that we possess such ability. Not only are we able to receive a communication from God in nature, in His Word, in the person of His Son, and through His Spirit, but we are able also to impart this knowledge to our fellows. This men do when they write any truth, give any true warning, write any true science, description, philosophy, or theology.

Now that man knows there is a God, that God has to do with him, and that he has to do with God, fully establishes his spiritual nature. And this leads us to say that man is a religious being.

Man is religious by nature. This is simply another way of saying that man has a spiritual capacity; but we again bring this forward in another form because of its importance, and because we wish to examine the origin and the development of man's religious nature.

Emerson says: "I am constrained every moment to acknowledge a higher origin for events than the will I call mine." There is an indescribable, indefinable feeling welling up within us, like a spring from the very source of our being, to the Great Unseen with whom we feel we must have to do. We look out upon the mighty works of this Unseen Being, whose creations the eons of time would not permit man to enumerate, whose beauty and sublimity strike awe to the reverent soul, whose power the lighting of electricity but faintly exhibits, whose varied harmonies play sweet music from a million chords, and whose adaptations tell man all these

things were made for his comfort, joy, and development.

Religion dwells originally in every individual soul. Religion leads to conversion, not conversion to religion. We often hear the remark after some one has been converted or "born again," "They have got religion now." Such a remark is incorrect. Man does not get religion. It is a part of his being, no matter whether he is converted or not. Paul said of the Greeks: "I perceive that in all things that ye are too religious. For as I passed by and beheld your devotions, I found an altar with this inscription: To the Unknown God." We see that the mind of man naturally goes out to God. This "Over Soul" of which Emerson has so profoundly written, is the religious nature of man welling up within him. He can not suppress it. It is a part of his very being. The individual discerns in the depths of his own consciousness commands possessing universality and necessity which he must obey.

The atheist is the most absurd egotist living. He sets himself up as the greatest "I" in existence. He makes himself the only absolute. Such a claim is the irony of ignorant folly.

The religious nature of man begins to assert itself when he recognizes personality as the highest principle in the universe, and to which he must give an account. The highest principle must be a Person. Man feels his own personality, and he will not yield to an abstraction, but he will worship, love, and obey a Person such as he feels God to be.

Man knows that he may fool and trick his fellows, but the Ever-present One he feels knows all things, yea, the very thoughts in their formation.

Knowing, then, that religion dwells in every soul as a part of its nature, the religious teacher should feel greatly encouraged. Often he feels that he must work the individual up to an appreciation of, or somehow dawn upon his mind, his relation to God. To undertake such a thing is time lost. He has religion to begin with, for religion is the consciousness within man that God has to do with him, and he has to do with God. The teacher's task is simply to get the man to yield to his religious nature, or the voice within. The problem is not to make man religious, but to direct and draw out his religious nature or spiritual capacity. Burn every Bible in the world, raze every church to the ground, plunge every man back into superstition, ignorance, vice, and primitive darkness, and still he would be religious. He would begin over again, and with bleeding hands and feet mount triumphantly again the glorious heights he now occupies. He has gone through centuries of slow, alternating, varying, painful progress, and if necessary he could and would do it again.

Religion is native to the soul just as much as the intellect or the moral nature. The intellect tells man relative to certain relations whether they are in harmony with each other. The moral capacity takes these relations up, and a feeling of right or wrong vibrates through the soul. The religious nature of man now asserts itself, and he feels that he is ac-

countable to a Supreme Being or God for the choice he makes with reference to God.

We have now come to the point where we must distinguish between religion and conversion, or change of heart. Religion is one thing, and conversion is another. All men, to a greater or lesser extent, are religious by creation. All men are intellectual and moral to a greater or lesser degree by creation also, but that is not saying that they consciously and willingly yield to their best judgment and moral impulses. So men are religious by nature, but that does not say that they yield consciously and willingly to the impulses of that nature. To have a capacity, and to consciously and willingly let that capacity take its true direction, are two different things. Man must have a capacity before he can yield to it. If it is not original, it can never be put in. All that we can do is to educate. We can only draw out what was already placed there in the beginning.

Now the fact of conversion, second birth, change of heart, and other expressions meaning the same thing is the awakening, and the germ life put forth within the soul. The religious nature, like the seed, has latent life; but for it to be life and grow and come to fruit it must be planted, or come into contact, or within certain environment.

Jesus said, "Ye must be born again." Such an assertion is scientific. The seed was born once, but it can never become life again until it is "born again." The spiritual capacity is a seed or a possibility, and it must be germinated before it can have life.

A man may be perfectly moral as the world judges, but not have eternal life. He has the possibilities of it, but he must meet certain conditions before he can have that life. The seed must be placed within the soil before it can germinate and really have life. In other words, the birth of the seed depends upon the character of its contact. If placed in the fire or exposed, the new life will never appear. Just so with the religious nature of man. It is a seed, and must be placed in a certain relation before it can possibly be "born again." This statement is of paramount importance. Many men, and even many so-called Christian workers, are deceived and deceive just at this point. No substitution for the true relation, or contact, can be made with the result of life. If the soul was a thing, it might receive a thing as the result of a certain course. But the soul is not a thing; it is a personality. Hence this soul, this personality, must come into contact with the divine environment of God's personality before it can have eternal life. He is life, and His presence is the only thing that can give eternal life.

It is not what we do or say merely that makes eternal life a fact, but it depends upon what we are. It is the character of the soul that entitles it to eternal life. But the soul can only receive eternal character as it is breathed upon and sustained by the Eternal One.

Belief in certain theologies, Church work, benevolence, moral integrity, etc., do not meet the demand of the second birth, or conversion. These must

be done to continue the spiritual life, but they are not that life.

The only way possible to receive eternal life, to be born again or to receive a change of heart, is to yield the whole soul or personality to the Supreme Personality, or God, in obedience and love. Then in this contact, or environment, the germ of the spirit is touched to life.

This new birth or life brings man and God face to face. The door is thrown open, and the Prince of Life enters and sups with us, and we with Him.

Joy ineffable! Power omnipotent! Life eternal!

Conversion and the evidences of it are two different things. Right here many fail in the beginning of the spiritual life. They look for the evidences of conversion before they attend to the first and the all-important thing—the full consecration of self to God and His service. To do the latter is conversion, no matter what the feeling may be. Conversion is not feeling, blessing, nor any manner of evidence. Conversion is the soul turning to God. It is an act of the will. There is no virtue whatever in mere feeling. No other act than that of yielding to God in love and obedience can be substituted for true conversion. The Spirit of God will never take possession of the soul simply because he has united with the Church, or because he has formally received water baptism, or because he has resolved to turn over a new leaf and do better. The spiritual life is not imparted so cheaply. It is the blooming out of the religious nature into the very presence of God by faith and love in Him.

If, however, we demand evidences for ourselves relative to our relation to God, we may have them. They are simple and direct. The first and best evidence we may have relative to our relation to God is, if we have fully given ourselves to God and His service He receives us. His Word declares it. To doubt His Word, is to doubt God. This is an evidence which all may apply.

In all hearts, to a greater or lesser degree, there will be a general feeling welling up within the soul. "The Spirit itself beareth witness with our spirit that we are the children of God." Again God says, "We know that we have passed from death into life if we love the brethren."

Then, too, the world may know whether or not we are truly God's. Jesus Himself declared, "By this shall all men know that ye are My disciples, if ye have love one to another."

The first and last test of a Christian experience is Love. Love to God and to man.

The question is often asked, "When should the soul be directed to God?" This is a most important question. It can not be answered dogmatically, however. Like all other training, it should begin with the child's first ability to respond. Some may be able to reach out to God in simple faith when but four or five years of age. Others may not be able to grasp the thought of a spiritual life until they are eight or fifteen. The child should be taught about God, his relation to Him, and the simple teachings of His Word, at a very early period. Then the child

should be carefully followed, and as soon as he is able to grasp the idea of self-consecration to God he should be led to make it, and taught to govern his life accordingly. It is not right, nor is it enough to let the child drift on and on, thinking that all will be well some time. A child may be reared in a Christian home, taught carefully the teachings of the Bible, and taught to pray, and yet not make a personal consecration of himself to God. The pity of it is, that this is true in so many cases. If the child is left to himself, no matter how much he is taught about God, about the Bible, about life, he may not allow his spiritual nature to yield to that ideal within. He must be helped to make a personal consecration of himself to God and His service.

The great trouble with the average Christian parent, Church, and Sunday-school is, that they do not help the child at the earliest period to make a personal consecration of himself to the God of whom they teach him so much about. Then, finally, when he is old enough to be the object of some interest in the spasmodic revival effort, he either has become too hardened to yield, or he persuades himself the whole thing is a joke, or some one else is meant. To get the children to consecrate themselves personally to God and His service, is the greatest work of the Church to-day.

Now when the soul yields to God and His service the time is come for religious training and development. Religious training and development can not be carried on until a personal consecration to God has been made. This is true of every capacity.

If the spiritual capacity is not educated and developed, it must soon lapse into a state of indifference and coldness, and finally into a total separation from God. It is a fact of our being, that if we do not grow, and are conscious of gaining ground in whatever we have given ourselves to, we soon lose interest, and turn from it. The great Teacher Himself said: "We must grow; first the blade, then the ear, after that the full corn in the ear."

The different stages of religious development are not arbitrary, but natural. And if the individual ever reaches the full manhood of a religious experience, he must pass through three different periods. They are: feeling, symbolism, and comprehension. We must not understand, however, that any of these periods will be altogether set aside as we pass from one to the other. They will not. But as we rise from one to the other in a clearer understanding, each will be seen to have its relative place and its psychological use.

First, religion exists as feeling. This beginning is indispensable. All men have this feeling. Every child has it. In the pure state of feeling, which the child and the most ignorant heathen possess, that feeling within the soul is not accounted for. They do not know where it comes from, or what is the nature of it. They are a mystery to themselves. They do not distinguish between themselves and the God who is the cause of that feeling. It is God unrecognized in the soul. Now if the individual is not able to pass out of this stage, or rather to objectify

this feeling, and to know that it is something apart and above himself, he will become morbid and degenerate into a wretched mysticism or fetichism. We have marked examples of this among some of the degraded tribes of Africa. They dance about, cut themselves, rave and pass into a sort of hypnotic condition which is most horrible and most ghastly.

But this feeling, which is natural and necessary, must be directed. It must be known that it is the result of a cause working within the soul, and that it demands expression and interpretation. This stage is symbolism or representation. Mental images of God must be formed. He must take on a form, or the known. This is the time where the incarnation of God in Christ Jesus completely objectifies and reconciles the demand of the soul relative to the existence and the nature of God.

We recall that this idea of symbolism is very prominent in the Old Testament Scripture. The people were in the second stage, and needed symbols and objective exhibitions to reconcile the mind to the feeling within. The danger in this period is, that if the next step of full comprehension or insight into the true spiritual nature of God is not taken, the individual will drift into idolatry. This nearly all peoples have done. It required God's constant watchings and punishments to keep the Israelites free from idolatry. When once the individual rests the feelings of his religious nature in an image made by himself, he will not advance to the third step, which is the great step. The age or the period of

symbolism is right in so far as it is governed by such images as God has given us, such as a Father, a Friend, a Savior, or a Being of power ; but God has forbidden us to give them material form. And let it be emphasized here, that it is equally wrong for us to give God form or hold Him as a material being exclusively within the mind even. The soul must go out, and know God as the universal, the One who is without parts or physical essence.

This leads us to the third step, the period of comprehension. We rise out of the stage of representation when we begin to think of the spiritual essence of God. Christ said, "God is a Spirit, and they who worship Him must worship Him in spirit and in truth." This statement of Christ is the very core of this last stage in the religious experience.

It must be reached if the individual ever rises into a rational, or even a satisfactory religious experience. We are compelled to believe that many do not rise to the full conception of this necessary realization of God. Too many remain in the period of childish or even idolatrous experience. This is evidenced by many who hold to forms and ceremonies, and do not see that they are but helps to lead the soul to the true thought behind the form or symbol. The forms or symbols are right, as God has given them to us ; but they must be known simply as means to help the mind grasp the thought behind the form or symbol.

The religious teacher of the children should know perfectly these different steps in the religious train-

ing or development. He must be able to help the child to form representations of the spiritual, and to distinguish God apart from himself, and then at the proper time lead the child to the true spiritual idea of God and his relation to Him. It is a great mistake to pass out of one stage into another too soon, and it is equally wrong to remain too long in one stage.

When the individual has come to the development of clear insight, or a rational comprehension of God and his relation to Him, he begins to form doctrines or beliefs relative to God, man's relation to Him, and to his fellows. This can not be prevented. The individual must not, however, rest in simply hugging to abstract doctrines or beliefs about God, etc. It is possible that one may be a theologian and not a Christian. He must note the relation, and the rational connection of these dogmas or doctrines; what their logical result must have on the life; what are the grounds of these doctrines, etc. Right here is the time when skepticism is very likely to show itself. It is almost a wonder if it does not. The mind in this stage becomes bewildered. He beholds dependence on the one hand, and independence on the other. He sees doctrines; but then he knows that they are but the husks holding a great truth. He sees each successive step proves the next to be the most important, while it may hint that the one just taken was of no importance.

And in this confusion he feels that he is forced from nowhere to nowhere, or from the delusion of

the past to the delusion of the future. This, indeed, is skepticism.

The individual must understand that all truth comes to us but a piece at a time, or in parts. And that as we advance we are compelled to go back and restate our positions again. It must be known, however, that this is no fault of the truth, but that it is proof that we at first did not grasp the full truth. We never shall. Truth is infinite. We must know that life itself is simple adjustment to the evolution of the soul. That it is the soul reaching out to the ideal, and as rapidly as the soul advances the ideal advances. That must be true. Whenever the soul rests content with the grasp of its ideal, it reaches the dead line. It must from that on decay.

Hence the highest activity of the soul is to see in the changing forms of the ideal the infinite real leading to perfection; that all doctrines, their relations and necessity, must be realized into a perfect manhood and womanhood; that their use is to lead us to "A full-grown man, unto the measure of the stature of the fullness of Christ." This is God's ideal for us. Our perfection in God's sight is not the attainment of this ideal, but it is the *perfection of the effort we make to attain it.*

We must now speak in a few words of the practical process of religious education and training. As the spiritual capacity is the most important in our being, it stands to reason that God would Himself make some provisions for the education and the

training of the same. This we find He has done by giving us the Church, His Word, and His Son.

Here the individual is led to make a consecration of himself, to worship with his fellows, and to reconcile his lot in life to the great purpose of God in Christ Jesus.

In this consecration the individual is led up to God; that by doing good he allies himself with God, and by doing bad he separates himself from God. He learns, too, that wrong becomes sin, that good becomes holy, that every act has its God side, and that God holds him accountable, and that he is responsible for his sins of omission as well as commission.

The Church is God ordained. "Christ loved the Church, and gave Himself for it." Any organization which has for its aim the teaching of God's Word, the worship of God, the mutual helping of each other to the ideal God has set in Christ Jesus, and the spreading of the kingdom over the earth, is a part of the true Church which was organized in the wilderness by Moses under the command of God, and rebaptized on the Day of Pentecost, and sent forth into the world to conquer it for Himself. Most of the Jews sidetracked themselves, but they did not sidetrack the true Church. The original Church is going on. There are many branches of it here and there over the entire world.

There can be no great development of the religious nature without some membership in some one of the different branches of the true Church. If one

can be a true Christian without Church membership, all can. If all can, the Church is not a necessity. And if the Church is not a necessity, then Christ availed nothing by "loving the Church, and giving Himself for it."

To refuse to become members of the Church militant, is to reject the Church triumphant, for they are one and the same. The duty of Church membership is of more importance than some trivial reason we may have for not uniting with it. No one can have any appreciation of Christian fellowship, if he is not a member of some Christian Church. And if he does not soon unite with some Church and take an active part in it, he will soon drift from the smiles of "Him who loved the Church, and gave Himself for it," into indifference and final apostasy.

The individual must guard against the danger of substituting the form of worship, or the comfort of being allied with the Church, for the real worship and fellowship which the former simply represent. These are but means to an end. They are vital and necessary as such. The Church lifts each member into higher regions of faith; it brings the great and small, the rich and poor, the ignorant and the learned, into one common band whose aim and faith are one, and whose lesson teaches that they are brothers and sisters of a common Father. Together they lift their voices, "Our Father, which art in heaven." Here he learns that the kingdom of God must be taken to every part of the world, and that it

is a part of his mission to help God establish His kingdom upon the earth.

The last step of religious training and experience is man's reconciliation with his lot in life. Here he learns to trust God, to adjust himself to the will of God with patience, and to rise above the trials, temptations, vexations, and weariness of life itself. The soul must know that God is constantly working out for it a sublime destiny, whether we feel it at all times or not; that when the heart is sick, the vision of life clouded, hope almost gone, and the hold on eternal things seem to be giving way, God is near to help, cheer, and sustain. In fine, we have reached God's way when we can say with Paul, "I walk by faith, not by sight."

The possibilities of the spiritual life are infinite. The body soon reaches its maturity, and it soon decays and dies. But the spiritual capacity may grow on and on, ever increasing in stature, beauty, and power, which the flight of years but usher us more and more into the spring of immortal youth. We pick up a little pebble on the shores of time, and note that it is a part of one great system. Then we go from the pebble to the mountain, from the mountain to a continent, from a continent to a world, from a world to a universe, and from a universe to system after system, until at last we are lost in the maze of God's mighty and endless creations. Just so with the development of the spiritual capacity. We note in it the pulse of the great heart of God, then we see the will throw open the soul to let the

Prince of Glory enter. He enters! He reigns! The soul is led out and out, and on and on, and up and up, until in joy and ecstasy the heart burns with love divine while it sweeps through the music of endless eternities upon the bosom of the loving Savior and Father.

Death itself loses all its terror in such an experience. Hope shines like an eternal morning. And when this body lies down to rest awhile, the soul with the poet would say of itself:

“Say not, ‘Good-night,’ but in some fairer clime
Bid me, ‘Good-morning!’”

THE CONCLUSION.

It has been our aim in these lectures to set forth the nature of man's different capacities, and the philosophy of their development.

As we stated in the beginning, it has not been our aim to go into detail, or to treat these different capacities in a technical manner.

Our aim has been to present the subjects in a practical way, and at the same time give the average person a bird's-eye view of his being and life as he himself must deal with it each day of his existence.

Our task now is to show how these different capacities must be harmonized together, in order that the ideal life, for time and eternity, may be realized.

But before we are able to harmonize anything,

we must know what is to be done, and what is the key or pattern by which it may be done.

The first thing to ask and to settle is, what is the object of life itself? If man is an animal, and has no higher destiny than this present life, there is no use to discuss this subject any further. Let him eat, drink, and make a fool of himself generally, and the sooner his mere existence comes to a close the better.

But if man was created in the image of God Himself, and has a destiny before him reaching out into the rosy mornings of eternity, and if the joy or the sorrow of that eternity depends upon his approach to that image in which he was created, then we should answer this question thoughtfully, seriously.

If we were made in the image of God, the object of our lives must be to evolve that image. We can find happiness in no other way. He who undertakes it is "a thief and a robber." He steals and robs from God, himself, and all with whom he may come in contact.

Happiness, joy, and soul contentment, for time and eternity, are simply results. Sorrow, misery, and discontentment, for time and eternity, are simply results also. Either condition is experienced because the right or wrong object of life is chosen. Here is the beginning of our free moral agency. Here is the beginning also of life or death. Truly the supreme object of life is to bring forth the image of God originally stamped upon the soul of man.

True education must draw out of the soul the highest and the best. But to do this there must be an objective ideal to pattern after. In other words,

in order to attain the real, the subjective and the objective must be harmonized together. Thus we see that a pattern, a model, an ideal without, is demanded. This model, this ideal, this real image of God is set forth in a second incarnation. God first incarnated Himself in the soul of man, and the second incarnation was God Himself in the person of Jesus Christ.

Now, our task is to bring God within the soul and God in Jesus Christ together. What a beautiful task! And the joy of the result! Eternal life!

Yes, Jesus Christ is the Ideal, and the One who alone can help us realize the Ideal. He is the "Mark," and He is the power! We see with what solicitude He cared for the body; how He mingled among men in every relation of life; how He stirred the intellects of men, and scattered truth over the world like golden grain upon a field; how He went to the very core of right and wrong, and tore the mask from every sophistry; and lastly, how He opened the great heart of God Himself, and told us how to meet the smiles of our Heavenly Father, and live with Him forever.

We are in a position now to discuss the harmony of our several capacities.

The work of life is not to provide for this or that capacity, or part of our being. It is to provide for all, and to harmonize all according to the Ideal set forth. Do we wonder that there is so much war, misery, suffering, discontentment, when we see now the true object of life, how it is to be attained, and

then note how far the masses are blindly wandering from it?

There should be no war among the several capacities. They were made to be harmonized. One is just as sacred as the other. All must stand or fall together. The physical, social, intellectual, moral, and the spiritual capacities are the vibrant chords of the soul's harp, which if harmonized by the key of the Christ life, sweet music will charm us at every step through the cycles of endless eternities.

To secure and maintain harmony among the several capacities is the question. If we keep the Ideal before us and work to it, harmony must result.

But to come nearer the solution of the principle of harmony, let us note that three elements must enter the practical solution of the same. They are Thought, Time, and Cultivation put upon the several capacities relatively.

The masses to-day spend about the following average of thought, time, and cultivation upon the several capacities relatively: Physical capacity, thirteen hours, with say seven hours sleep. This makes twenty hours. Now, you see there are only four hours left for the social, intellectual, moral, and the spiritual capacities. This is wrong. It is a lamentable mistake. It is against the teachings of Christ the Ideal, and against the theory of a balanced manhood and womanhood. Christ said, "Seek ye first the kingdom of God." We reverse His command, and then wonder why we are what we are.

You say to give each capacity proportionate thought, time, and cultivation would necessarily rev-

olutionize things. Indeed it would, and that is just what is needed. The trouble is, you say, the average man can not demand his time for such a symmetrical cultivation. He can if he gets the true idea of life, and will make a desperate effort. It is being done to-day by many who are even poor in this world's goods. Let me impress this thought upon your mind. If our thought, time, and efforts were proportioned over a symmetrical development, we would have greater powers with which to make a livelihood in less time than we now do. The hours beyond a proper proportion now contribute to the excess of an intemperate existence. The emphasis of life is placed upon material things and the pleasures of the flesh. The Christian and the sinner are rushing headlong together after the things that perish, while the great and lasting things are neglected. So far as the average Christian and sinner are concerned in this most important matter, one can not be distinguished from the other. Even many children are taken out of the school to help ruin forever the very possibility of an ideal life.

The cry once was, "To make a living! a living!" The cry now is, "To make money! to make money! Money!" The cry should be, "To live! to have that abundant life! life!"

If this idea of life were seized upon, there would be no fatigue, no tired bodies and brains, no disease, no sickness, no sorrow, but every motion of body and brain would be joyful exercise. It would be harmony, music!

Ah, many say, "It ought to be, but it never can be so in this world of ignorance and sin." True, indeed. But we must be educated and Christianized. Then this complete harmony of all the capacities making toward the Ideal, the Christ Himself, will be realized. It will be done. It must be done. It is for each of you to say whether or not you will continue to live the animal life, or whether you will live the balanced, symmetrical, harmonious life as set forth by the Son of God. Reduce the thought, time, and efforts put upon the body, and proportion them over the others. I will not say what that proportion should be, but will say that in order to produce harmony among the several capacities and meet the approval of God extreme changes must be made.

From the first whisperings of God to man until to-day, He has labored to bring forth the ideal man. But men have been slow to catch His thought. The struggle has been between the flesh and the spirit. The flesh up until to-day claims the masses. But the ideal, harmonious man, like unto the Son of man, is rising like a towering mountain out of the ocean just a little beyond. The hope and smiles of God's love already shine upon it in radiant beauty. Its sublime and towering dimensions can now be discerned. The fragrance of its fruits and flowers fill the air. The music coming from the many chords of harmony is heard. The world is turning to admire it. It is the vision of a perfect manhood and womanhood.



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